

Moody Monthly

Continuing
THE
CHRISTIAN WORKERS
MAGAZINE

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June, 1940

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The MOODY BIBLE INSTITUTE 153 INSTITUTE PL. CHICAGO, ILL.

MOODY MONTHLY

JUNE, 1940

Editorial Notes

There is nothing more sublime said of any character in the Bible than what is said here, "And Enoch walked with God."

Walking with God

First glimpse would suggest this to be the proper occupation for an elderly person whose tottering feet are taking him toward the end of life's path. Further consideration indicates this to be the best attitude and aptitude for the most promising young person—to walk with God.

Young people who know Christ should be brought face to face with the necessity of choosing as to their walk through this world. If the choice is evaded now, it will still be there a decade or three decades later, but, alas, certain privileges will be forever gone and certain spiritual growth will forever be missing.

Most young people have at some time read the legend of the Sybil who offered her nine books to King Tarpinius Superbus for a certain price. He would not buy them, so she went away to burn three of the books. Returning she offered the remaining six at the same price, but he once more refused to buy. Again she left, to burn three more books, and with only the three volumes left she came back to the king. By this time he had discovered their value and his need, and he purchased the volumes—at the identical price at which the Sybil had offered the nine. The price of a victorious walk with God is always the same, but its value is greater at twenty than at forty, and at forty than at sixty.

What does it mean to walk with God?

1. First of all it must mean that our lives are so yielded to His control that we are ready to go His way. This means submission to His will and obedience to His expressed wish.

2. It further means the recognition of His presence every day and every step of the way. How such recognition will keep us from questionable places! Our feet are much less likely to slip when we are not only walking *before* Him but *with* Him.

3. It is to have conscious fellowship with Him. What an amazing thought! To know that the great God deigns through His Son to make Himself real to frail, finite, but redeemed sinners!

4. To walk with God also means to have the same end in view. Isn't it always true that two walking together see the same objects? There is uniformity of vision, as there is unity of walk. It is a great thing in all the world confusion of today to get the divine point of view. We say it reverently and we recognize it is all of God's grace, but the life thus identified with Him is able to gather from His Word the course and end of the age. We will not be troubled by temporary events, neither scared nor snared by the world, when we are walking with God.

This eloquent paragraph from Ruskin was intended for the preacher, but it has an application to the Sunday School

teacher as well:

For Teacher and Preacher

"If we once begin to regard the preacher, whatever his defects, as a man sent with a message to us, which it is a matter of life and death whether we hear or refuse; if we look upon him as set in charge over many spirits in danger of ruin, and having allowed to him but an hour or two in the seven days to speak to them; if we make

some endeavor to conceive how precious these hours ought to be to him, a small vantage on the side of God, after his flock has been exposed for six days together to the full weight of the world's temptations, and he has been forced to watch the thorn and the thistle springing in their hearts, and to see what wheat had been scattered there snatched from the wayside by this wild bird and the other; and that at last, when breathless and weary with the week's labor, they give him this interval of imperfect and languid hearing, he has but thirty minutes to get at the separate consciences of a thousand men, to convince them of their weaknesses, to shame them for their sins, to warn them of their dangers, to try by this way and that way to stir the hard fastenings of their doors where the Master Himself has stood and knocked, yet none opened to Him, and the call at the openings of their dark streets where Wisdom herself has stretched forth her hands and no man regarded; thirty minutes to raise the dead in! Let us but once understand and feel this, and we shall look with changed eyes upon that frippery of gay furniture about the place from which the message of judgment must be delivered, which either 'breathes upon the dry bones that they may live,' or, if ineffectual, remains recorded in condemnation, perhaps against the utterer and listener alike, but assuredly against one of them. We shall then not so easily bear with the silk and gold upon the seat of judgment, nor with ornament of oratory in the mouth of the messenger. We shall wish that his words may be simple, even when they are sweetest,

First for God

By Will H. Houghton

First days for God,
Before thy life is molded,
And God is given
Second place—or none.
Give Him thy time,
And see His plan unfolded,
Find in thy years
Eternity begun.

First hours for God;
Thy day will not be wasted
If thou dost tarry
In His presence 'til
Strength from His strength
Is found for every burden,
Thou art encircled
By His holy will.

First thoughts for God,
Who giveth power for thinking;
Humble and contrite
Be thy will to learn.
He thought of thee
In living and in dying,
For thine affection
Does thy Saviour yearn.

So shalt thou seek
Him first, and be rewarded;
So shalt thou find
Himself thy great supply;
No day, nor hour,
Nor thought, without His blessing,
With Christ to live!
And so, with Him to die!

and the place from which he speaks like a marble rock in the desert, about which the people have gathered in their thirst."

* * *

If you ever hear any one say that D. L. Moody became "broader" in his theology in his latter years, you can read them the following quotation. Furthermore, this quotation is prophetic. Notice what Mr. Moody said would happen if men proclaimed their unbelief in the pulpits of that day, and then look around to see that it has happened. We are grateful to the editor of *The Christian* (London) for sending this extract which appeared in a "Moody" article in that periodical dated February 25, 1897, two years before D. L. Moody's death.

In an article in the *New York Independent*, Mr. Moody says:

"There is a false notion of authority associated with much that we hear in these days about the science of biblical criticism, as it is called. A man may have great knowledge of the languages and literature of the Bible, but does that prove that he has great judgment or great spiritual sense in drawing conclusions from his knowledge? I am willing to listen to the science of biblical criticism on such questions as the correct translation or the historical accuracy of the text, because it can teach me there. But do I, or does any one of average common sense, need its help after that? Cannot we read our mother tongue, and are we not as well able to form a judgment as to the sense of our Saviour's words in such a case as the most learned man on earth? If we deny that, then we must go a step further, and take the Bible away from the common people altogether. I believe there are a good many scholars in these days, as there were when Paul lived, 'who professing themselves to be wise, have become fools'; but I do not think they are those who hold to the inspiration and infallibility of the whole Bible.

"I have said that ministers of the gospel who are cutting up the Bible in this way, denying Moses today, Isaiah tomorrow, Daniel the next day, and Jonah the next, are doing the Devil's work; and I stand by what I have said. I do not say they are devils. I do not say they are bad men. They may be good men, but that makes the results of their work all the worse. Do they think they will recommend the Bible to the finite and fallen reason of men by taking the supernatural out of it? They are doing just the opposite to that. They are emptying the churches and driving the young men of this generation into infidelity. Here is an extract from the letter of a pastor that I received yesterday. It is only one of scores, and even hundreds, of the same kind that I am receiving, and it tells what this treatment of God's Word is doing for our land:

"Dear Mr. Moody:

"This is one of the most wicked cities I know of, and we have the coldest and most worldly churches I have ever seen. I have labored and prayed for a revival and for the outpouring of the Holy Ghost, and it seems to do but little good. Cannot you come and help us, provided our ministers and churches

will unite? . . . This is a Macedonian call, if ever you had one."

"The cause of this state of things is in neglecting and apologizing to the natural man for the Word of God. Hear Jehovah as He Himself testifies of the work of such prophets:

"But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings' (Jer. 23: 22).

"I pray God we may end controversy and go to work in earnest for souls. All over this country there are seekers after Christ, and we cannot afford to lose time and strength in disputing about the sword of the Spirit. What we want to do is to thrust it into men in such a way that by the power of God it may slay the old nature and give life to the new nature in Christ Jesus."

* * *

Dear Editors:

Some time ago in your editorial notes you indicated a desire to hear from graduates of the Moody Bible Institute who had served pastorates of ten or more years in the same church. I remember the late Dr. Gray saying that one of the charges made against Moody graduates was that they remained only a year or two.

Another Long Pastorate

I graduated from the Institute in the class of December, 1924, and in the fall of 1925 I was appointed as pastor of the Lebanon-Hebron charge of the United Brethren in Christ Church. This was my first appointment and my only one thus far. I am completing my fifteenth year as pastor of my first church. During these years the Lord has blessed the work in a wonderful way. During the last ten years, three young men have answered the call of God for definite Christian service and have been ordained in the United Brethren Church. One of them, John Gable, is a graduate of the Institute, and a young woman, Miss Ruth Horst, is now a student there, preparing for missionary service. Recently another young man, Calvin Reber, and his wife, were sent by our denomination as missionaries to China. He was brought into our church during the present pastorate.

I trust you will understand that I am not boasting, for what has been accomplished is only because of the grace of God and for His glory. I am more than grateful for the ministry of "the school that D. L. Moody founded." My Christian life began through the ministry of a Moody graduate, Rev. Clarence M. Keen. If at any time I may be able to serve the Institute in any capacity, I will deem it a high and holy privilege. May the blessing of God continue upon all of the varied activities of the Institute is my prayer.

Sincerely yours,

"(Signed) ALDEN G. BIELY"

* * *

Recently we said something to the effect that the war in Europe deepens the responsibility of American Christians toward the cause of missions. With so much of the world indifferent to the necessity of proclaiming the gospel, and with

other sections of the world occupied with war, our duty is plain and inescapable. Rev. Charles T. Cook, editor of *The Christian* (London, Eng.), in a letter, writes as follows:

"The Institute is a tower of strength to evangelical witness, not only in the United States, but throughout the world, and we rejoice with you in signs of divine approval and blessing. Over here the war promises to test all Christian institutions as never before. The missionary societies, almost without exception I believe, are facing a financial crisis, due largely to such unprecedented shifting of population from London and great cities, and economical hardships caused by the nation's switch over from a peacetime to a wartime economy. How the missionary societies are going to maintain their staffs I do not know, and it may be that we shall have to look to the United States vastly to extend its foreign missionary enterprises, in order to balance withdrawals by British societies, not to speak also of similar difficulties which face the societies having their headquarters on the Continent of Europe."

Here is a clarion call to Christian believers on this continent. There is set before us a great open door and by God's grace we must enter in.

* * *

The first note is sad. It is a paragraph in a midwestern newspaper telling the story of a woman suicide who left in-

This Thing Called Civilization No. 12

structions that her insurance was to be used to discharge gambling debts. She had spent every dollar she could earn, and more, on bingo. Yet there are patriotic organizations and even so-called churches which foster bingo and other gambling games. One cannot help but wonder what kind of Americanism or religion can consent to the enslavement of men through the encouragement of gambling.

The second note is tragic. In the same city and the same newspaper, "135 Arrested for Graft in Connection with Numbers Racket." One of those arrested was the former mayor of that city. Eighty-five were policemen, and the police force was left short-handed.

Did either of these events arouse indignation in that city? Not for one minute. The writer happened to be there at the time. Some people grinned, while others yawned. But we had an idea that behind the scenes the Devil laughed.

* * *

Here is the opportunity for which you who do not live within the listening area of W-M-B-I have been looking. A series of transcribed programs entitled, "Miracles and Melodies," has been prepared in the studios of this station "dedicated wholly to the service of our Lord and Saviour Jesus Christ," and will be broadcast by radio stations throughout the country from Vermont to New Mexico. For information concerning the date and time when these broadcasts may be heard over your sta-

(Continued on page 538)

Hear Moody Programs

Moody Monthly

A Finished Education

By Rev. John B. Kenyon

AT THIS season of the year, hundreds of thousands of young men and women will graduate from high school. Many of these will go on to college and university. In high schools alone, evolutionary teaching is very prevalent, but they can scarcely be compared with colleges in the matter of evolutionary, atheistic, and communistic teachings. Many of them seek to show that the old Book must be discarded in order to be scientific. They would rob the young people of their faith and leave them derelicts on the ocean of life. What would you think of a sea captain who did not know where he sailed from or where he was sailing to? Those who throw aside the Bible and leave it out of their philosophy are just that ignorant of man's origin and destiny.

One cannot hope to have peace or assurance when the Bible, which alone throws light on the past and the future, is taken from him. Evolution and atheism are doctrines of ignorance. They have a very direful effect on those who embrace them. To them, their parents lived like monkeys in the past! They themselves live like the Devil in the present! And when this life is over, they will die like dogs! That, in plain terms, is the summing up of the consequences of such teachings. Do you want that kind of an education?

We have a warning against such philosophy, and directions as to where true wisdom and learning are to be found. "Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ: for in him dwelleth all the fullness of the Godhead bodily, and in him ye are made full, who is the head of all principality and power" (Col. 2:8, 9, R.V.). It is easy to be deceived if we are not on our guard. Hence the words, Take heed that no one make a spoil of you. In other words, let no one make a dupe of you, let no one make a fool of you. College professors have marvelous success in making fools of unsuspecting students. Do not let it happen to you. The word "spoil" refers to that which is taken as a prey. God is warning you not to be carried away by the enemies of God and of your soul. When a child is kidnapped, the whole nation is up in arms, but there is little concern over the fact that hundreds and thousands of unsuspecting students are being carried away from faith and even morals by ungodly professors and textbooks!

How is this done? Through "philosophy and vain [empty] deceit." Philosophy means (etymologically) love of

learning or love of wisdom. These men entice through love of learning. Learning is held out as a bait. Students are threatened with being called ignoramus if they stand by the old Book. It is little wonder so many of them line up with such philosophies when threatened with such a lash. No one wants to be an ignoramus or an old fogey. These professors have a tremendous hold on the student mind. Few students have the courage or conviction to stand out against the majority, especially when that majority includes the professors and the popular set. Then, too, man-made philosophies are apt to be man-pleasing. They are easy for the carnal man to swallow.

THIS TEXT is not making light of learning. It is not discouraging education. It is directing us to the true source of learning and warning us against the false. The text says, "... through his [man's] philosophy and vain deceit." Let no man make a spoil of you through his own philosophy! Evolution, atheism, communism, etc., are man's philosophies. They will spoil you if you are duped by them. Take heed lest they do so!

Man is a creature of time. He has no apparatus for scanning the past (beyond recorded history), and none for scanning the future. Therefore, his philosophies are shortsighted and incorrect. He is in a valley between the mountain peak of the past and that of the future. He cannot see over these mountains. He can look merely at the valley of the present. He has no perspective. Man's philosophies, especially regarding the origin, purposes, and destinies of life are deceptive because they take the vague hypothesis of evolution and teach it as though it were fact. They assume evidence which is entirely lacking. They are empty because they leave God out of His universe, and out of His temple—the heart of man.

Man has made such progress (?) that he has gotten away from his Creator! If we are to believe the evolutionist, God has lost His creatorship. He used to be Creator, but He is not such any more! Man is his own creator now! Multitudes, in all seriousness, accept this ridiculous proposition of the evolutionists. It is a shame that any teacher of the Word should be obliged to refute such error. The problem is serious, not because the evolutionists have made out a case, but because multitudes have been foolish enough to believe them though they have no case. While by every standard of reasoning the evolutionist should bear the burden of proof (which proof they

have not advanced) it is nevertheless necessary to carry the charge into the enemies' camp for the sake of unwary souls that are being deceived.

SCIENCE must occupy itself with three great questions: (1) the origin, or cause of all things; (2) present condition and activity of all things; (3) the purpose and termination of all things. Science can tell us much about the second of these questions. I see little reason to doubt their conclusions regarding the present condition and activity of things, especially those things which can be seen and handled, but I cannot trust their speculations (for such they are) regarding the remote past and the future. Of the first and third of our three questions, our scientists can tell us little or nothing. For instance, in relation to the past, the creature called the coelacanth was declared officially by scientists to be extinct no less than 50,000,000 years ago. To their amazement, however, one of these creatures (a fish) was brought up in a net from forty fathoms. It was very much alive, thrashing and biting! Its discovery is considered quite as remarkable as would be the finding of a real live dinosaur. If one of these creatures is living, there are doubtless many. Thus, the scientists are confounded.

Such speculation is referred to in our text as "after the tradition of men." A philosophy that rises from a source no higher than man is very apt to terminate upon man. It will glorify him and exclude God. That is just what evolution is doing. Evolution is man's thoughts about man. It is subjective and introspective. It is indeed awkward to turn the microscope upon oneself! Such examination is not likely to be disinterested. The decision will be not unbiased. Man prefers to think of himself as rising. He does not like to think that he is sinking lower, as the Bible teaches. Evolution is more palatable to him than devotion. God's Word is diametrically opposed to evolution. That word teaches that man was created perfect, and that he fell. It teaches that he is dead in trespasses and sins, and that, morally, he is growing worse and worse. Evolution would have us believe that man is constantly rising, and that he is getting better and better! God warns against such philosophy which teaches contrary to His revealed Word.

He declares that man's philosophies are according to the rudiments of the world. The Greek word translated "rudiment" means a "step," or a "spoken sound" (a letter). It is often translated "element." A step is an element of a

journey. A letter is an element of human language. The word is applied to the elements or rudiments of the physical world. It literally means the A B C's of anything. Man's philosophy is therefore only elementary, and for the very obvious reason that it deals only with the elements. These philosophers seek to show us the nature of what is here, but they cannot tell us why it is here. They are like a man who would make a complete study of paints and colors, and yet knows nothing of how to apply them. Man knows many facts, but he cannot apply them or fit them together in a complete design. Even granting that modern scientists know all the facts of the universe (which is granting far too much), unless they can give the sum of those facts in a definite purpose they must admit they are only elementary. They are like the child who knows the letters of the alphabet (the elements of speech) and yet cannot put them together in words and discourse. It is true, a child has something in common with Shakespeare, in that both know and use the same alphabet, but who would think of comparing them? Even so, the elementary philosophies of carnal men are not to be compared with the fulsome and perfect knowledge of God. They have not made sense out of the universe. They have not given adequate reasons for our being here. They cannot point out the grand object to and for which all things are moving.

● Graduation from high schools and colleges means "commencement" in business, professional, and social life. What part will Christianity play in the lives of these future citizens?



Man has a great body of facts, but he has no head for the body! There is the story of an old evangelist who was often pestered by mischievous boys. One night as he came out of his gospel tent he proceeded to mount his horse, which was tied nearby. Being very absent-minded, he did not notice that the boys had turned his saddle around. When he mounted, he was facing the wrong way! Looking down, he saw no horse's head in front of him. In alarm, he called out, "Come quick, they've cut off my horse's head!" (At least, so runs the story!) The evolutionist contends there is no Head to the universe. The difficulty is that he is turned the wrong way. He is not looking toward God, and therefore does not see Him. Man's philosophy is a headless thing. At least, he does not see the Head. Christ is the Head of all principalities and powers. Without Him, the body of facts is a dead thing; it is beheaded. Man's wisdom commits suicide when it cuts off the Head, Christ. It is according to the elements (or rudiments), but not according to Christ, the Head. It is therefore not advanced. It is primary!

In the Scripture passage we have been referring to, Christ is called the Head of all principalities, and it is asserted that in Him dwelleth all the fullness of the Godhead bodily. Since He is the Head, any philosophy which leaves Him out is incomplete, and without life or purpose. Since He is the fullness of God in bodily form, any philosophy or education that does not embrace Him is empty. He is the sum of all things. He is the answer to all three questions of science:

(1) He is the origin or cause of all things. "By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers" (Col. 1:16). This is the only satisfying answer to this question.

(2) He is the upholder of all things in the present, and all things derive their energy from Him. "By him all things consist" (Col. 1:17), that is, all things by Him hold together. He upholds all things "by the word of his power" (Heb. 1:3).

All the so-called forces of nature are His forces.

(3) He is the purpose and termination of all things. "All things were created by him, and for him" (Col. 1:16). All things are moving forward to His glory. Without Him the world has no destiny. Without Him the world might better not have been. Without Him the universe is a wandering derelict. But with Him, the questions that science cannot answer are fully met, and to the satisfaction of all. In Him are located life, wisdom, joy and everlasting salvation. How rich and meaningful is this life when we see that God has prepared such for all those who will repent of sin, believe in His shed blood, and take Him as their Saviour and Head!

CHRIST WHO IS the fullness of the Godhead becomes your fullness. "And in him ye are made full." You are filled with His fullness. "And ye are complete in him." No longer are you elementary, but when you have Him you are finished in wisdom. What you need is Christ—plus a true knowledge of the elements. But, under no circumstances, should you seek a knowledge of the elements minus Christ! I am sure you want to be complete and rounded out. You cannot be so without Him. If you want fullness of life, wisdom, joy, and salvation, you must seek them in Him. They are to be had in Him alone. If you want to have the key to the universe, take Him into your life. If you want to see harmony and purpose in the elements, place Him at the head and pore over His precious Word. Let the Bible be your laboratory, and delve into its contents with microscope and test tube. Remember the Spirit of God (the Author of the Book) is here to guide the Christian in His studies. He can search out the deep things of God for you (1 Cor. 2:10). He will guide you into all truth (John 16:13).

Untold millions have found completeness and satisfaction in Him. Many of the world's greatest scientists have loved and worshiped Him. Indeed, without Him no one can be truly scientific. Let no one deceive you. You need not forsake Him for the philosophies of men. Such is not progress, but a turning from the completeness of God to the mere elementary things of men. Any true facts which may be found in current science and philosophy are not sacrificed by embracing Christ, but, instead, they are illuminated and rightly understood. Having Christ as the key, you will know what is trustworthy and what is not. You will begin to enjoy the true effects of an education. You will have peace, and you will feel at home in God's universe. You will be able intelligently to find your way around among the myriads of things that puzzle the unbelieving and the scripturally untaught. A blaze of light will flood your pathway. Jesus answered once for all the great question of life when He said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12).

God needs talented, educated young
(Continued on page 543)

Prophecy And Youth Today*

By Frank E. Gaebelein, Litt. D.

WE have before us two elements in our subject. On the one hand we have prophecy, occupying much of the Bible, giving God's answer to the deepest questions of the human heart. On the other hand we have youth, this infinitely precious treasure entrusted to parents, teachers, preachers, and Sunday School teachers, and committed to our nation, the custodian of their liberty and enlightenment.

Is there any connection between prophecy and youth? I believe that there is. We have just three points before us. The first is one of cause and effect, and deals with the relationship of youth to apostasy today. The second is one of remedy and cure, because it has to do with our Christian responsibility for a youth devastated by apostasy. The third concerns the future of our youth and so of our nation.

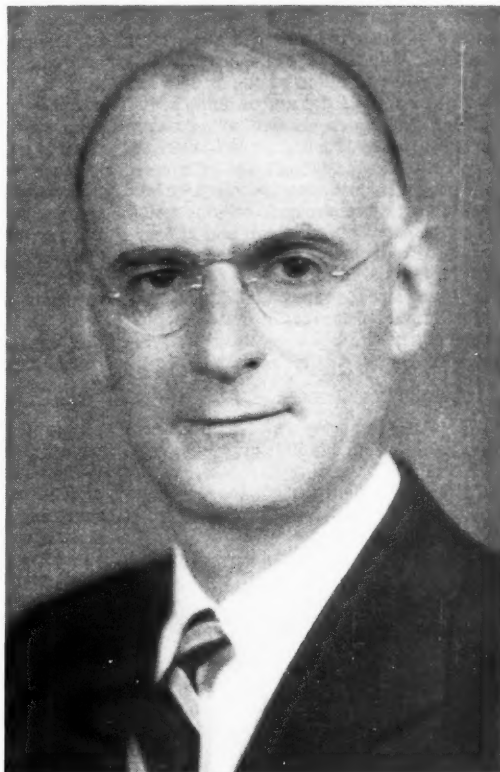
First, then, let us consider the relationship of youth to the apostasy. Every Bible-believing Christian knows that we are living in the apostasy. The falling away from the faith characteristic of the last days is so clearly portrayed in the New Testament (Jude; II Tim. 3; II Thess. 2; II Pet. 2; Acts 20) that there are few indeed among enlightened and evangelical Bible students who doubt that the apostasy is actually in our midst. But has it ever occurred to you just who is bearing the brunt of this apostasy? Has it ever occurred to you that it is our children and our youth who are most affected by its ravages? Those very little ones whom Christ would have brought to Him are being kept away from Him by the apostasy.

In the first chapter of Titus, Paul warns of the Cretian apostates who "subvert whole houses" with their false teaching. Yes, the apostasy is far-reaching. A well known theologian once spoke of "the terrible reproductive power of sin." How true that is of apostasy with its sinister chain of unbelief and Christ-rejection! Beginning with the theological seminary, it insinuates itself into the pulpit. From the pulpit it slips down into the pew. Here it diverges into two streams, the first of which is the home with the parents whose loss of faith so profoundly affects the child. For, as Amiel said, "the religion of the child depends on what its mother and father are, and not on what they say. The child sees what they are behind what they wish to be." And if mothers and fathers lack a heart faith, even though they cling to the old words and the old terms, their chil-

dren will follow their unbelief and not their outward profession. The other stream of the apostasy flows into the university, college, and normal school, the very places where the teachers of the country are being trained. Thence it runs straight into the grade school and high school, and completes its vicious circuit by returning to the college and seminary whence it came.

Let us dare to speak bluntly about these things. As headmaster of a school, the graduates of which have entered some fifty different colleges and universities, and whose students have come from some thirty-eight states and twenty-two foreign countries, I am in a position to know a little about youth. And I would state as my reasoned and positive conviction that it is entirely possible for a boy or girl today to go through the great American system of education from nursery school to grade school, on into high school, and finally into college and university, and never once be confronted with the plain gospel of the Lord Jesus Christ. That is not happening in every case, but it is happening in very many cases. Think of it! Millions of our youth spending sixteen years at school and college, sixteen crucial years in the most complex, expensive, and highly organized system of education the world has ever known, but without ever once hearing the way of life that is in Christ alone!

"But," someone says, "we Americans believe in the separation of Church and State." Of course, we do. But let us not forget that any reasonable reading of history shows that the founders of our democracy desired only to exclude sectarianism, not God, from the schools. Modern education, however, has thrown God out of the schools, along with sectarianism. The American public



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school is a highly organized, increasingly progressive, and expensively equipped system of education, yet any fair observer can only admit that it is in the main godless. There is no need to quote fundamentalists here. President Nicholas Murray Butler, of Columbia, in an annual report a few years ago, pointed out that as far as the swing away from religion goes, our schools by their studied avoidance of religion are now playing into the hands of the atheistic element of our population.

But what of the colleges? A quotation from a letter from the head of a liberal arts college of one of our largest American universities will serve to place the situation before us. I had mentioned to this eminent educator the prevalence of antichristian propaganda in higher education. In reply he wrote as follows:

"You are quite correct that religious skepticism is the orthodoxy of the average college professor. You are also correct in thinking that there is active propaganda from the skeptical point of view in almost every classroom in America. Almost the only exceptions are the Roman Catholic colleges . . . But bless your heart, dear man, the parents do not care anything about it.

*Address given at Founder's Week Conference, Chicago, 1940.

I sometimes think they are rather glad not to have their children taught in a religious atmosphere. Too much religion is embarrassing to the continuance of a good part of twentieth century civilization."

However, if we are really to grasp the significance of apostasy and its impact upon youth today, we must turn to statistics. According to the most recent figures of the International Council of Religious Education, there are in this country thirty million young people between the ages of five and seventeen. Of this group sixteen million are growing up with no spiritual instruction whatever, either in Sunday School or church. And that is just one segment of our youth, for there are millions more between the ages of seventeen and twenty-two or twenty-three. Here, then, is a vast army of children and adolescents who are morally untaught, religiously starved, and spiritually illiterate. Behold some of the fruits of apostasy as it relates to young people today!

AND NOW WE COME to the second point which I would urge upon you. We believers have in prophecy one of the most effective remedies for the devastating results of the apostasy among young people today. What are you doing with your knowledge of prophecy? Yes, the study of prophecy is highly fascinating. It appeals to the intellect. There is a thrill in linking up future events with the Bible and in following the signs of the times in the daily papers. But if that is all prophecy means to you, there is something very wrong. Prophecy is one thing above all else. It is a testimony to Christ. If I were asked to put my finger on the most important text in all the Bible on the meaning of prophecy, I should unhesitatingly open to just nine words, "The testimony of Jesus is the spirit of prophecy" (Rev. 19:10).

A moment ago we were thinking of that vast army of unevangelized children in our land. We saw that those of elementary and secondary school age alone total sixteen millions. Do you realize that that group in itself is more than the combined population of such great mission fields as the Belgian Congo and Arabia? We have special boards and societies for the specific purpose of sending workers to fields like these. But who are the missionaries to the millions of our unevangelized youth in our midst? They are you and I, the Christian people of this country. What are the mission stations? They are our churches and Sunday Schools; the comparatively few Christian schools and colleges; the homes in which our own children must be trained to bear testimony to pagan American youth. Yes, prophecy is the testimony of Jesus. And I submit to you that in it God has given us a kind of testimony peculiarly and, I believe, divinely fitted for the mind of youth.

Wherever they are, young people have one central characteristic—they want to know why. Youth is questioning. Now it is all very well to tell a small child that the Bible is the Word of God and leave the matter there. The very young

child will accept such a statement uncritically. But with boys or girls of teen age it is different. They want to know why the Bible is the Word of God, and they have a perfect right to that attitude.

Now at this point God has placed in our hands a glorious answer to that all-important question of youth regarding that authority of Scripture. That answer is prophecy. Have you ever thought that the Bible contains two great accreditings of the Christian faith? The first is the miracles, the second is prophecy. The miracles were primarily a witness to the people who beheld them; our views of them is only retrospective. But prophecy is prospective. When Isaiah penned his fifty-third chapter some seven hundred years before Christ, neither he nor his readers understood fully what it meant; but since the Lord Jesus was crucified and was raised, something has happened to that chapter. For seven hundred years that page of the Old Testament had lain dormant, awaiting a certain event of history to cause it to live. And no sooner had that event happened than we find the Ethiopian reading that very page and Philip preaching Christ to him from it (Acts 8). Ever since, that chapter has glowed with the wonderful light of fulfilled prophecy. So it is with other portions of the prophetic Scriptures. In exactly the same way more and more of them are daily coming to life. Until last September an alliance between Germany and Russia was considered by all except a very few to be preposterous. Yet for years certain students of prophecy have felt on the basis of Ezekiel 38 and other passages, that such an alliance must one day come to pass. And when it did, the words of Ezekiel, which for more than 2,400 years had lain fallow awaiting the beginning of their fulfillment in our own day, came alive. Now that is a marvelous thing, and it is exactly the kind of thing upon which the questioning and eager mind of youth seizes.

MOST OF ALL, HOWEVER, prophecy is the testimony of Jesus. Perhaps your young people's society or Sunday School class needs vitalizing. Here is a prescription for them. Go to your group of young people, unfold to them something of Messianic prophecy, and see what happens. Begin, for instance, with Genesis 3:15, and go on to show how the details of the life of the Lord Jesus are pre-written in such passages as Micah 5:2; Isaiah 7:14; 53; Zechariah 9:9; 11:12; and Psalm 22. Then point out the fact that these are only some of the manifold Messianic prophecies. Use, for instance, the arresting statement of Canon Liddon to the effect that there are 332 Old Testament references regarding the first advent of Christ that were definitely fulfilled when He came nineteen hundred years ago. Point out that the mathematical probability of these 332 prophecies finding fulfillment by chance may be represented by a fraction having one for the numerator and 84 with 97 ciphers for the denominator. Then watch the result among your young people in quickened interest and faith in the Word of God. Having done that, however, you

will have but begun. For you have still before you the whole range of verified predictions of the fall of nations like Babylon and Assyria, and the destruction of cities like Nineveh, Tyre, Memphis, and Thebes—all of them witnesses to the divine inspiration of Scripture and God's sovereign will. But that is not all, for you can turn their eyes also to the vast panorama of prophecy in process of fulfillment in our own times. By following such a method with your young people, you will not find it difficult to convince them that the Book which contains these things is the authoritative Word of the living God. Such use of prophecy in Christian education is not theory but tested practice. It works and helps lead youth from doubt to faith not only in the Bible, but also in the living Christ who is surely coming again.

FINALLY, WHAT ABOUT YOUTH and the world events and tendencies of these latter days in which we are living? Most of us Bible-believing Christians are convinced that Christ's return is near. Many of us feel that it is imminent, by which we mean that it is liable to occur at any time. But beyond that none of us can go and preserve his spiritual balance. Yet on the basis of this one great fact of the near return of Christ we have two alternatives, each of which must affect young people profoundly. They are these: (1) This generation of young people may see the return of Christ, and consequently, the end of the times of the Gentiles. If so, how important that they know at once of the only Lord who is able to save them, so that they may be kept out of the hour of tribulation! (2) On the other hand, Christ may not return in this generation or even in the next. What then? Well, in that case youth must go on in a world of conflicting governments and false ideologies, a world of wars, conflict, and sin, a world in which democracy and liberty are liable to be far more drastically curtailed than today.

It is all too true that there are times when, as the Lord Jesus said, "The children of this world are in their generation wiser than the children of light" (Luke 16:8). One day after I had given a radio message exalting the Bible, a letter came to me from an atheist who took most violent exception to my remarks. After raking up some of the ancient arguments against Scripture, he closed with these vigorous words:

"I need no mythical Jesus to guide me in life. I have the intestinal fortitude to fight the various disappointments of the world. My children are educated in rationalism, materialism, and atheism, and I have educated them to answer any theologian with his questions culled from the religious course of Apologetics. I would allow no child of mine to be taught a religion and thus abuse his mentality.

"My attitude on religion I cherish as much as you do your Bible. I speak openly when asked if I believe. I am always glad to subscribe to any organization or movements against religion.

"Your remarks sound fine to the lay-
(Continued on page 566)

THREE THINGS

God Says Can Never Be Fully Known . . .

By REV. STANLEY H. BAILES, D.D.

THERE are some things God has said that, with all our searching here below, we will never fully know. Yet He encourages us to search. He challenges our efforts, and offers rich rewards.

The first thing which can never be fully known is *the love of Christ, which passeth knowledge*. "And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God" (Eph. 3:19).

We have thought we knew something of the love of Christ, but do we know that it was a *forsaking love*? The real test of anyone's love is the willingness to forsake or give up all he cherishes for the object of that love. We shall never know the measure of that forsaking love of Christ. Yet we find some striking references to it in the Scriptures. For instance, after the Holy Spirit had recorded the marvelous pre-existent glory of our Saviour, how that He was in the beginning with God the Father, He gives to us this descriptive verse: "And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth" (John 1:14). It is a tremendous statement, yet true. The eyes of the common people had looked upon the form of the Son of God.

Paul also records this great vision. After he had described man's lost estate and his utter ruin in sin, he states, "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4).

An even greater statement of this amazing truth is recorded in Hebrews, where the writer says: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted" (Heb. 2:14-18). Truly, Christ's love was a *forsaking love*.

But did you know it was also a *living love*? For thirty-three years He lived

a life of sinless perfection. Had He failed once, His atonement would have been valueless. How important was this life of sinless perfection! We may realize this when we remember it is sometimes easier to die for Christ than to live for Him. It is a historic fact that the members of the early Church had to be frequently reminded of this truth. They had seen others, like Stephen, martyred for Christ, and they, too, wanted to rush headlong into martyrdom, until God reminded them He would rather have them live the life where they could be a daily testimony.

The love of Christ was a living love. His spotless purity is shown to us in various portions of Scripture: "But was in all points tempted like as we are, yet without sin" (Heb. 4:15). Christ Himself throws out the challenge, "Which of you convinceth me of sin?" (John 8:46). His enemies were silent.

This sinless life of our Lord was an Old Testament wonder. The prophet wrote of it in describing the coming Messiah: "And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth" (Isa. 53:9). Before he sentenced Him into the hands of the mob who led Him to Calvary, Pilate uttered this pathetic truth, "I find no fault in this man."

AND THEN did you know it was a *dying love*? We begin to see here that the love of Christ really passes beyond our knowledge and understanding, yet Paul says, "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:5-10).

The death of Christ should be ever before our minds, lest we be tempted to idleness in His service, or to love of self above the love of others.

We must not overlook that it was *eternal love*. It is the eternal Christ who says to His followers, "I will never, no never forsake thee." A promise is just

as lasting as the one who makes it, and the Lord Jesus Christ, the all-powerful One, will never fail in His efforts to protect His own. We constantly read of mothers who endanger their lives by rushing into burning buildings to save their children, but even they may fail. In Jeremiah we read the text, which has been translated into the verse of a hymn:

*"Can a woman's tender care
Cease toward the child she bare?
Yes, she may forgetful be,
But will I remember thee."*

These are some features of the love of Christ which passeth knowledge. A love which we shall never really know or understand until we take our place before the throne in that heavenly glory, when this mortality shall have put on immortality, and this corruption shall have put on incorruption (I Cor. 15:54). Then we shall know as we are known; seeing not as now, through a glass darkly, but then face to face; knowing not as now, in part, but even as we are fully known (I Cor. 13:12). Then we shall understand what is meant by that amazing passage, seemingly redundant in its triple superlatives: "Now unto him that is able to do *exceeding abundantly above all that we ask or think*" (Eph. 3:20). Then we shall begin to know more completely that about which we can know so little here, the love of Christ which passeth knowledge.

The second thing that can never be fully known is *the peace of God, which passeth understanding*.

It is a little known truth that God's real spiritual values are never understood from the world's viewpoint. One of our greatest dangers today is the blindness to this fact. Men are seeking to solve spiritual problems by political and earthly remedies. God's problems are solved by faith alone. He places the greatest possible premium on simple faith in Him, so that of Abraham we read, "Abraham believed God, and it was imputed [counted] unto him for righteousness. And he was called the friend of God" (James 2:23). Man's order is usually, seeing is believing. God reverses the order with His believing is seeing. Man's order is peace first, then grace later; but God reverses it—grace, mercy, then peace from God the Father. So we see added light on this familiar prayer passage: "Be careful [anxious] for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:6).

I believe the peace of God passeth our

human understanding because of at least four factors:

(1) God's ways are not our ways. We have His distinct word: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55:8, 9).

(2) The possibilities of prayer have never yet been reached. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (I Cor. 2:9). It is a peace and an achievement which passes far beyond the limits of our human ken.

(3) Human peace is so fleeting. The Scriptures describe the experience with the simple record, "They cry peace, peace, where there is no peace." The tragedy of this fact is seen in the experience of the ungodly people all about us, whose lives may be seemingly peaceful one day, and then clouds gather from all sides and they have no recourse but their own ingenuity. The child of God has a deeper, more lasting peace, for His Father meets him in the secret place.

(4) "And we know that all things work together for good to them that love God" (Rom. 8:28). The world cannot understand our smiling attitude toward the darkest tragedy of life. The world cannot understand the smile of Christian parents at the funeral of their little child, because the world does not know the protecting care and power of God in such a dark and tragic hour.

Some time ago, I stood at the bedside of a member of my church who had been cut down in the midst of a strong, healthy, young life, and later paralyzed, helpless, perhaps for life, by an automobile accident. I might have expected complaining, or at least questioning, but her smile was like the glow of heaven as she said, "Pastor, we know that all things work together for good to them that love God." And if ever God will perform a miracle, it will be when He heals her, and He still does perform them in answer to such triumphant faith.

THE THIRD THING which can never be fully known is *the ways of God, which are past finding out*. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" (Rom. 11:33).

I have been astonished recently to find how very frequently this thought is expressed in the Scriptures. Job 5:9 is a typical statement, where the bedeviled Job cries out, "Unto God would I commit my cause: which doeth great things and unsearchable; marvelous things without number." There is a human tendency to pour God into a human mold. We simply cannot, or will not remember, that He is God. We are forgetting that He has a million ways to work our delivery.

He asks that we trust in His leading, or perhaps for an answer which we might expect. He is saying, "Remember ye not the former things, neither consider the things of old. Behold, I will do a new

thing; now it shall spring forth" (Isa. 43:18, 19). He asks that we trust where we cannot trace, for one day without any doubt we shall find that His ways were best.

The ways of God are past finding out, but they are good ways, and the patriarch says, "He knoweth the way that I take" (Job 23:10). The text also speaks of the depths of the wisdom of Christ. As the depths of the sea, so His wisdom is deep below the surface. His are the treasures of darkness. The world's wisdom is on the surface, easily disturbed.

Thus shall we know a greater trust of His leading and guidance. We shall grow in grace and knowledge of Him. We shall enter into the peace of God, which passeth all understanding. We shall trust in His ways, which are past finding out, until heaven's glory dawns.



Editorial Notes

(Continued from page 532)

tion, see the advertisement elsewhere in the magazine. Then, don't forget to tell your friends—both saved and unsaved—about these Christian radio programs. Meanwhile pray that the Lord will bless them to many thousands of souls to the glory of Jesus Christ.

Stand Together as Americans! National Number for July

Read these titles of stirring articles planned for our National Number! They promise a treat you can not afford to miss.

Stand Together as Americans!—Rev. Charles R. Beittel

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When Will the Stone Strike?—Dr. W. J. Erdman

Origin of Israel—Rev. E. H. Moseley

The Urim and Thummim and Hidden

Mysteries—LeBaron W. Kinney

Does Recent Research Prove Evolution?

—Prof. William J. Tinkle

Is Tithing (or Seventh Day Sabbath-keeping) God's Law Under Grace?—C. E. Putnam

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Revelation—Rev. J. B. Rowell, Th.D.

Renew your subscription promptly and order copies for your friends. See Special June Subscription Offer mailed to you under separate cover. Moody Monthly, 153 Institute Place, Chicago, Ill.

Matchless Hands

By Eunice L. Newman

"He laid his hands on them" (Matt. 19:15).

His hands were laid in blessing on the head
Of each small, trusting child who came to Him;
And by their touch He gave life to the dead,
Health to the sick, and light to eyes grown dim.
The lame were strengthened, lepers were made clean,
The hungry fed, the thirsty satisfied;
The demon-ridden, freed from bonds unseen,
Praised the blest hands whose power men have denied.

"They pierced my hands" (Ps. 22:16).

And in those gentle palms, the cruel nails
Made the eternal scars that still proclaim
The love of God that changes not, nor fails
One need of those who call upon His name.
Death could not bind His hands, nor could the grave
Render them powerless, for beneath their tips
Hell's ramparts crumbled, and a joyous wave
Of souls surged up, His praises on their lips.

"I stretched forth my hands" (Rom. 10:21).

Those matchless hands, outstretched, are pleading now,
"O weary, sinsick soul, come unto me."
I can resist them not, Lord; so I bow
Low at Thy feet for all the world to see.
Take Thou this useless lump of human clay,
Distorted in the making—shaped so ill—
Break its spirit in Thy hands; then I pray,
Refashion it according to Thy will.

YOUTH On The Air

● Rev. George A. Bates, pastor of Nottingham Baptist Church, Cleveland, and director of the Youth Church of the Air.



ONE day not long ago in Dearborn, Mich., a physician sat down at his desk and wrote a letter.

"I like your program. It was the means of bringing me and my two daughters to Jesus, and we are very happy now in the wonderful change in our home. We have a family altar and I take every one of my patients to the Lord in prayer."

as "Youthtime," this Sunday morning broadcast under the direction of Rev. George A. Bates, enthusiastic young pastor, is today one of the most popular Christian youth radio programs originating in the North Central States. Reaching a listening audience numbering into the hundreds of thousands, "Youthtime" also measures up to a topnotch program—as must every commercial program—by virtue of its studio audience which often



● Here is a typical studio audience of "Youthtime" in action.



● The round table—one of the features of "Youthtime" over station WCLE

That letter was addressed to the Youth Church of the Air in care of radio station WCLE in Cleveland and constituted more of the same sort of evidence that has been amassed during the past two years, demonstrating clearly the effective ministry of the Youth Church of the Air—the radio voice of Nottingham Baptist Church in Cleveland. Known

overflows into the halls with more than 200 young people. And although carried only on a medium-power station (500 watts), this program to date has been heard in New York, Pennsylvania, West Virginia, Michigan, Indiana, Canada and, of course, throughout Ohio. And in homes, hospitals, sanitariums and Sunday Schools.

Step into the radio studio any Sunday morning between 8:00 and 8:30 o'clock and here's what you'll hear and see . . . First, a rousing chorus of young people of high school age or over representing more than 15 different churches and virtually every denomination. A special musical number may be rendered, then comes a timely message delivered each Sunday by pastors from the various evangelical churches in Cleveland. In fact, the whole program—even to the offering taken up in the studio—is patterned largely after a regular church service. The one deviation is a round table discussion in which three or four young people participate—where youth problems of the day are discussed from the Christian point of view.

Obviously, one of the chief problems involved in any Christian radio broadcast is the financial one. Here again the Youth Church of the Air has found a solution. First resort, of course, is to prayer that the Lord will see fit to provide the necessary funds. Thus contributions came in from both the studio

(Continued on page 563)

CONSIDER THE SOIL

By REV. CLARENCE H. BENSON*

THE PARABLE of the sower is familiar to all. It was our Lord's explanation of the problem: If the gospel be from God, why is it not more effective? It is quite evident that the failure does not lie in the sower, whom we are told is the Son of God. It is also obvious that there is nothing wrong with the seed, which is the Word of God. All modern efforts for making the planting more effective by tampering with the seed are entirely misdirected. The stress of the story then lies not upon the character of the sower or the quality of the seed, but on the nature of the soil. The growth of the seed always depends upon the quality of the soil. Here is the real field for investigation, alteration, and improvement.

The seed that fell by the wayside could not get into the hardened soil. These were the hearts of the mature, trodden down by sin. One of the effects of sin is that it uniformly works in the direction of unfitting men to receive God's love. Every sermon an ungodly man hears, unless he is repentant, leaves him more gospel-hardened. Every year makes it more difficult to furnish him with lasting impressions. It is not surprising then to hear that of those who reach the age of twenty-three having never made any profession of Christ, only two out of every one hundred will ever do so, leaving ninety-eight who never will.

The seed that fell on the stony ground seemed promising for a time. It sprang up rapidly, and then withered away as quickly, because it had no depth of root. There was a hasty reception of the gospel, but there was also a hasty rejection of it. Stony soil, by reason of the little earth that is found, can never give any assurance of permanent life. Stony ground Christians are all enthusiasm. They are greatly moved for a time, but it does not last. Their emotions are converted, but their intellect and will have not been changed. They enlist only for a military parade and not for a conflict. When the fighting begins they disappear from the ranks. The enthusiastic convert is often preferred to the calm and unexcitable disciple; the growth in the one seems so much more rapid than in the other. But when affliction or persecution arises, what a revelation! Then the enthusiasm of the one goes out and that of the other comes in. It is not surprising therefore to learn that 87 per cent of adult converts fall away in five years.

The seed that fell among thorns became buried in the soil, but found difficulty in getting out. It was hindered by thorns and thistles. Thorns and thistles,

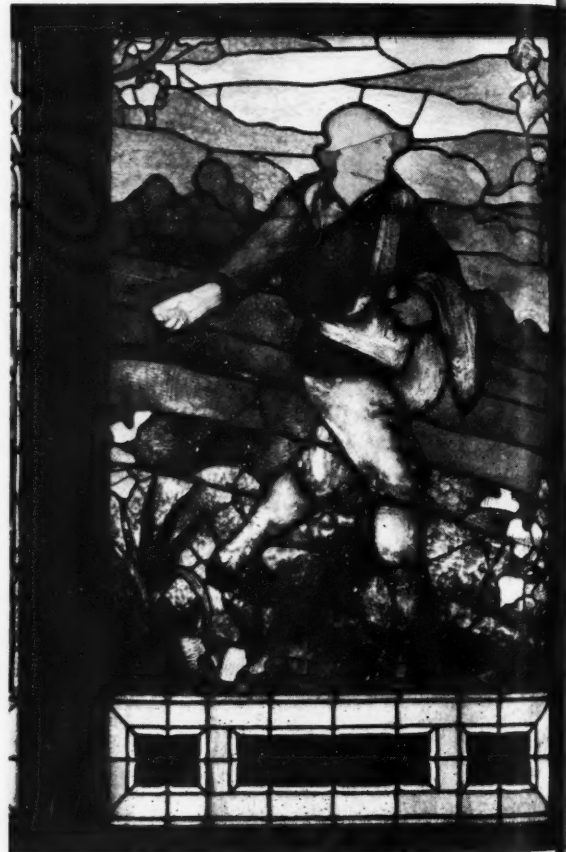
favorable as indigenous plants by the suitability of soil, outgrow the grain. The weeds are at home; the wheat is a transplanting in foreign soil. There is nutriment enough in the ground for weeds and enough for wheat, but not enough for both. "No man can serve two masters." "If any man love the world, the love of the Father is not in him." Only Christians whose affections are set on things above and not on things of the earth can bring forth fruit. It is the presence and power of worldliness that curb spiritual nature and render it unfruitful. It is not surprising, then, that there is found today a great multitude of church members who take no active part in Christian work. They are busy enough in their political, social, or business life, but because of divided affections, the church sees very little of them.

The Bible tells us very plainly when the soil is in the best condition to receive the seed and under what conditions it proves fruitful.

"These words, which I command thee this day, shall be in thy heart: and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt write them upon the posts of thy house, and on thy gates" (Deut. 6:6-9).

It is quite evident that the Bible was to be taught to children and it was to be taught *diligently*. Its truths were to be emphasized both in daily lessons and in daily life. The seed was to be planted early in order that it might take root.

"Between the hour of the natural birth and the spiritual birth not a moment is to be lost." It is the law of human nature that the heart of a child is wax to receive and granite to retain. The rock that was once fluid and plastic gradually cools into hardness. If a finger dent had been put upon it in the early stages it would have left a mark that all the forces of the world could not obliterate.



From the very beginning children are to have their heads and hearts so completely filled with the things of God that in later life the good seed cannot be easily crowded out by the things of time and sense. There is grave danger today not only that this great responsibility will be neglected altogether and our juvenile courts become even more congested than they are now, but that in our teaching we may so completely center our attention on the seed as to overlook the soil.

*Mr. Benson is the Director of the Christian Education Course in the Moody Bible Institute, Chicago.

There is no question that much of the learning process of today, as well as in earlier years, lays too much stress on instruction. Education is considered a pouring-in process instead of a drawing-out procedure. The Sunday School is merely a filling station and the teacher an accommodating attendant. The teacher is supposed to have fulfilled his function when he passes on to the pupils the knowledge he possesses. As long as a pupil hears the contents of the Bible and even memorizes portions of it, there is little concern as to his reaction to instruction.

Our Lord was a real teacher in that He gave careful attention to His pupils. He not only taught them, but He lived with them and directed their lives and actions. He might easily have arranged

gave careful attention to the individual. Peter was His most perplexing problem. He was the natural leader of the apostolic company. Jesus encouraged him and acknowledged his strength when He called him a rock. He was one of the select three who accompanied Christ on special occasions. The Lord told Peter that He prayed for him, and when the latter denied Him, He cast upon His unfaithful disciple a sad and compassionate look. After the resurrection Christ sought him out and commissioned him to shepherd others.

OUR LORD was a real educator in that He not only implanted the good seed but cultivated the soil. His disciples acquired truth, but they were also

led to appropriate and apply it. They were required to work out for themselves the things they were taught. First the twelve and then the seventy men were sent forth to make a practical application of their instruction. There was a practical work department connected with this training school of our Lord. Great emphasis was laid upon action in His religious program. At the close of the Sermon on the Mount He said, "Whosoever heareth these sayings of mine, and doeth them, I will liken unto a wise man, which built his house upon a rock" (Matt. 7: 24). Storms and floods could not break down an active faith.

After all, education literally means a drawing-out process, and its end is not the acquisition but the appropriation and application of knowledge. Inactive church mem-

bers are hardly to blame for their indolence. As children, their religious education consisted of acquiring knowledge without corresponding expression. They were taught to sit still and receive, and when they became adults the habit of taking a passive attitude in religious matters was well established. They were never trained to freely give as they freely received, and in consequence have failed to become a channel of blessing.

Modern educators are making a mistake in tampering with the seed. They

cannot substitute methodology for the Word of God. The Bible is the changeless Book for the changing age, and the Scriptures can be applied to meet all the needs of each individual. But far more attention can be given to the soil. Not only should the child be given a chance to receive the Word, but he needs to be better directed to apply the instruction to his own life. There is no question but that a better trained teacher will mean not only better acquisition of Bible knowledge by the pupil, but above all, better appropriation and application.



Sunday School Evangelism

By REV. HENRY W. McLAUGHLIN, D.D.*

It is our purpose to call attention to the results of some investigations which reveal that there is a vital relationship between Sunday School enrollment and satisfactory results in evangelistic endeavors.

A study of the Southern Presbyterian Church presented in graph form has been made. It covers a period of eight years, from 1930 to 1938.

A study of these graphs proves conclusively that results in evangelism depend upon the number of persons whose minds and hearts have been conditioned by the study of God's Word in the Sunday School. "Faith cometh by hearing, and hearing by the word of God."

The Holy Spirit uses the truths of religion as taught in home, in Sunday School, in Vacation Church School, in Week Day Church School as an instrument for the salvation of the lost. According to the estimate of informed investigators, about half of the youth of today are without the benefits of an adequate religious education. And more than 90 per cent of the youthful criminals are drawn from this half of the spiritually illiterate youth. After a thorough investigation of the facts, we are led to believe that if we could increase the Sunday School enrollment 10 per cent, providing for these unreached people a religious education that is theologically sound and educationally correct, the results in evangelism for two years would be increased at least 20 per cent.

The important factor in a harvest is the proper cultivation of the soil and the seed sowing. Religion taught in the home, the Sunday School, the Vacation Church School, and in the Week Day Church School is a process of conditioning necessary for satisfactory evangelistic results. A large increase in evangelism universally follows advances in the establishment of new outpost Sunday Schools. This is illustrated by a close study of statistics. There are a few churches with a comparatively high Sunday School enrollment, and yet low in spiritual birthrate.

*Dr. McLaughlin is the director of the Department of Country Church and Sunday School Extension of the Presbyterian Church in the United States, and this excerpt is taken from a longer article which appeared in the *Christian Observer*.

Sowing the Seed

By Alice Louise Cary

In the hearts of little children
You are sowing seed today,
Tending well each tiny furrow
Lest the seed be caught away.

Many little hearts are hungry,
Longing for the Bread of life,
Where the homes are dismal failures,
Filled with worldliness and strife.

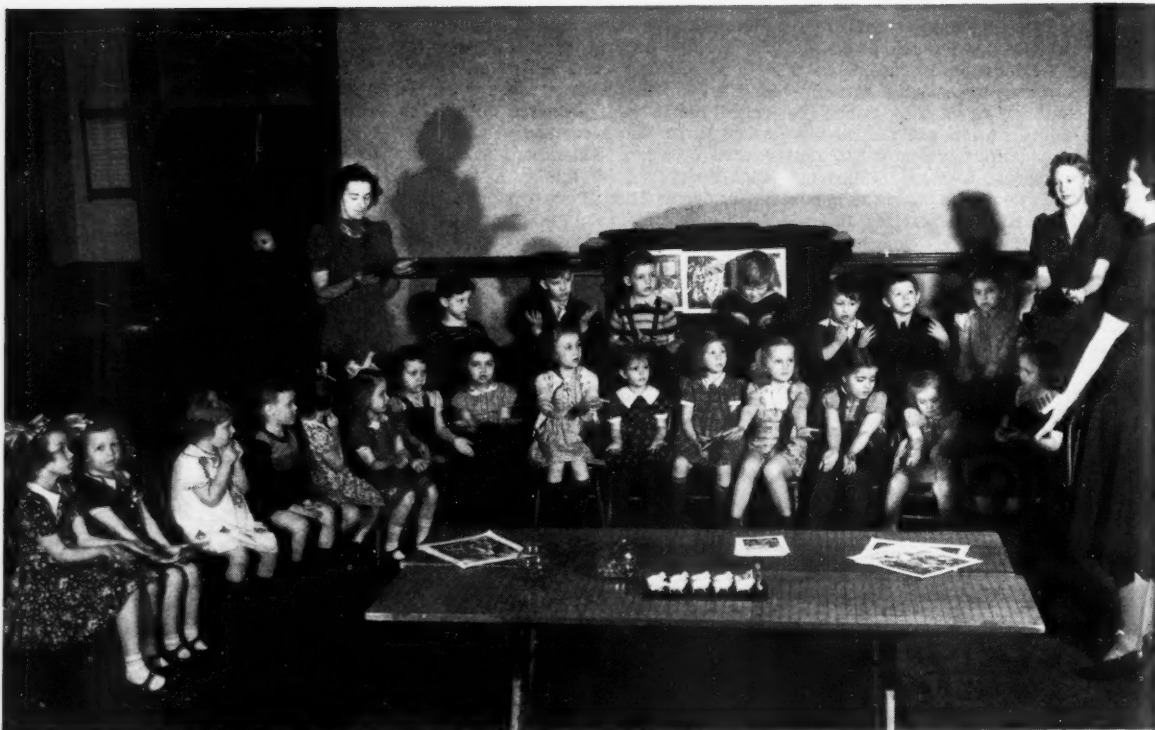
Toiling through the changing seasons
In the sunshine and the rain,
Earnest prayer and faithful teaching
Yield a wealth of golden grain.

As you point them to the Saviour,
Little ones within your care,
They will tell at home the story
And the blessed tidings share.

Not the fleeting fame and pleasure
That the selfish worldling knows;
Yours the praise and rich rewarding,
Yours the blessing Christ bestows.

for them to meet Him at Jerusalem at a certain hour for instruction, and then dismissed them that they might return to work. Instead He lived with them. He entered into their lives hour by hour. He ate with them, slept with them, worked with them. He was their constant companion.

Christ did not attempt to standardize His instruction. We standardize automobiles, but we cannot standardize personalities. Each pupil is different and requires individual attention. Christ



© Keystone

Many Sunday School teachers realize that their sacred task is one of evangelism, and their chief concern is to lead the children to an ever-increasing acquaintance with Jesus Christ.

The Sunday School, Evangelism, and the Church



By REV. JAMES E. JACKSON

THERE IS AN intimate and vital connection between the Sunday School and evangelism. It is a sad and yet undeniable fact that much of what is produced as so-called lesson helps is injurious to the teacher. Often instead of preparing himself by a close walk with God and constant reliance upon the Holy Spirit's guidance for his fitness for what he should realize is his God-given task, he places his reliance upon material that is unfaithful to God's Word. If the teacher has no strong conviction as to his calling for such a sacred and solemn task as instructing a child in its relationship to the kingdom of God, he should renew his personal consecration to Christ and seek to be filled with the Holy Spirit. Then he will be endued with power from on high and can face his class with the assurance that his labors will be blessed and so used of God that he will be the means of leading every member of his class to accept Jesus Christ as Saviour. Nothing less will satisfy the heart of a Spirit-filled teacher. Nothing less will make the Sunday

School teacher an acceptable evangelist in God's sight to the young.

If that is the teacher's holy ambition, he can rejoice in the fact that he is engaged in a work that has no bounds to its glorious possibilities, and he might well be envied by an angel from heaven who continually beholds the face of the children's heavenly Father.

There is a real and vital connection between the teaching given to the pupil, whether very young or of teen age, and evangelism. The impressions made upon the mind of the child will last for years and may never be effaced. It is therefore, a sad and spiritually tragic fact that, alas, can be verified in a countless number of cases, when the child is led to regard with misgiving, if not with ridicule, the sacred truths taught before Sunday School days at mother's knee.

Whittier once wrote:

*"And weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read."*

And yet in many places our Sunday School pupils are taught that the Bible cannot be regarded as absolute truth, but in large sections is made up of fable, myth and folklore. This sort of teaching, carried on into college and seminary training, has led many whose lives were once solemnly dedicated to the sacred work of the ministry, to come to the conclusion that they could not stand up in the pulpit and preach the truth that they had ceased wholeheartedly to believe.

THANK GOD, thousands of Sunday School and Bible class teachers realize that their sacred task is one of deep and intense evangelism, and their chief concern is to lead the children and older pupils to an ever-increasing acquaintance with Jesus Christ and to active membership in the church. Their efforts are backed up nobly by such magazines as the MOODY MONTHLY, which is sent forth to further the training of children and Bible students to a

right conception, understanding, and obedience in life to the God-given truths of our most holy faith.

We must admit with sorrow that a large number of Sunday School pupils are lost to the Church. This fact calls for earnest prayer that there may be a large increase in the number of teachers who are filled with the Spirit, and whose faith and vision, derived from close, dynamic fellowship with God, dare to believe that the seed sown in the classroom shall spring into a harvest of souls.

ANOTHER interesting fact, and one that should be a joyful incentive to the Sunday School teacher, is that children love to attend Sunday School and are sent in large numbers by parents who have no concern about the Church or spiritual matters, but who want their children to come under the influence of Christian teaching and receive what they consider will help them in their future lives. Assuming that the teacher is faithful and leads his or her pupils to a definite, saving relationship with Jesus Christ, it is safe to say that these children will exercise an uplifting influence in their homes, and their parents are likely to become interested in the church that means so much to their children. And it is surely not too much to expect that a number of these parents will be led to seek the same source of spiritual life and the church where that life will be strengthened, and in turn will help to build up the church.

Thus, the Sunday School, evangelism, and the church are bound together in a chain that cannot be broken. Let us live and pray and work to this end!



A Finished Education

(Continued from page 534)

people in His service. He wants your education to be complete. It can only be completed in Christ. I call upon you who are looking forward to a life of usefulness and service, to take Christ as your Head and the Bible as your foundation. If you are scientifically minded, I challenge you to delve into the pages of the old Book. Especially would I have you study Paul's epistles. There is no greater thrill to the scientific mind than the Holy Scriptures. They were written by the Creator of all wisdom and science. May God mightily pour out His Spirit of wisdom upon you, and make you complete in Him!

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (James 1:5). Begin now to ask Him for this priceless treasure!



I believe there is not a Christian but can be instrumental in winning some soul to the Lord Jesus Christ if he will.—D. L. Moody.

Each of us may be sure that if God sends us on stony paths He will provide us with strong shoes, and He will not send us out on any journey for which He does not equip us well.—Maclaren.

June, 1940



Children of
Rio de Janeiro, Brazil,
eagerly listen to
the gospel.

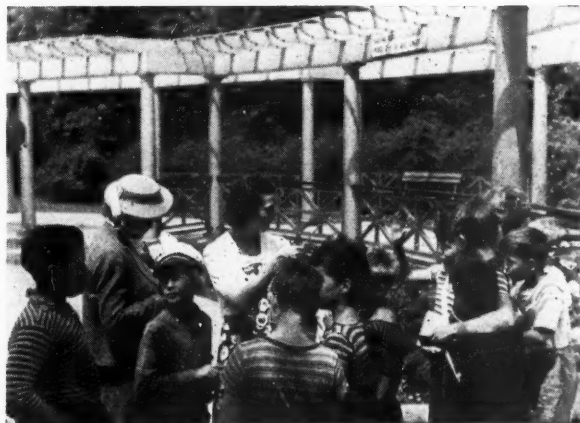
Pictures supplied by
Child Evangelism Fellowship
Chicago

Meeting on
Child Evangelism,
Los Pinos, Cuba



Indian Children's
Meeting
in LaPaz, Bolivia

Telling
The Gospel Story
in a city park,
Chicago, Ill.



THE BIBLE—

the Great Source Book of Inspiration

By REV. HOWARD C. FULTON, D.D.

Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.—II Timothy 4:2.

But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.—II Timothy 3:14-17.

THE GOD who made the human heart is the God who inspired the Bible, and He has made abundant provision in His Word for hearts of all ages. The Word of God is adapted to all ages, all classes, and all nationalities for all time. Although it is distinctly an Oriental book, it is adapted to the Occident. Although it came to us through one nation, yet it is adapted to all nations. It is the universal Book. It convicts of sin and converts to Christ wherever it is preached. Missionaries to heathen lands report that when they read the first chapter of Romans, the natives declare that they wrote it after they witnessed heathenism, the picture is so true to life.

When I was a student in the Moody Bible Institute twenty-five years ago, there was a Spaniard in the student body by the name of Martinez. He told of an experience he had in a Mexican mission on West Madison Street. He simply related the story of the prodigal son and made application, and at the close of the meeting, a Mexican came at him with a big knife threatening to kill him, saying, "You were telling this crowd all about me." They disarmed the Mexican and quieted him, explaining that Martinez was telling the story of the prodigal son as recorded in the Word of God. But the point is, the story of the prodigal son fits the prodigal of any nation.

The Word of God is not only adapted to all nationalities, all classes and all ages, but it is also universal and all-inclusive in its appeal. I do not know of any other volume or set of volumes which

appeals to old and young, wise and ignorant, good and bad, rich and poor, black and white, red, yellow, and brown like the Bible.

It is the best book from which to select the most thrilling bedtime stories for children. It is the one book to which the young people may turn for moral and spiritual instruction if they would not make shipwreck of their lives. It is the book which we tuck into the pocket of the soldier boy. It is the book upon which mother pillows her head as she bids the family farewell and takes off to that land that is fairer than day. It is the one book to which we all may turn for comfort and consolation in the hour of bereavement.

NO MINISTER needs to feel limited or handicapped who confines himself to a Bible ministry, for the Bible is inexhaustible and unlimited in its scope and subject matter. The Bible deals with every realm in the universe, heaven, hell, earth, sea, and air. It deals with the past, present, and future of the Jews, Gentiles, and the Church of God. It has to do with the Creator, His creation, and creatures for time and eternity. Almost every subject under the sun is touched upon in the Bible. There is law, history, civil government, genealogy, moral ethics, sanitary science, political economy, philosophy, poetry, music, astronomy, geology, biology, archaeology, biography, personal and social life, home life, business life, national life, doctrine, duty, discipline, and destiny.



● Dr. Fulton is pastor of Belden Avenue Baptist Church, Chicago, Ill.

It is our custom to preach the Word, ours is a Bible teaching ministry. We use the expository method of preaching with an evangelistic appeal. We preach the Word of God in season and out of season. We preach and teach the Word in the Sunday School, the morning service, the evening service, the young people's meeting, the missionary meetings, and the midweek meetings. Apparently all ages appreciate and are helped by the expository ministry of the Word of God, for they not only attend faithfully and regularly, but many of them respond to the evangelistic appeal and accept Christ as their Saviour and unite with the church. An average of a hundred a year take this step. During the eight years at my present church, I have preached through twenty-two books of the Bible.

LET ME CALL to your attention the great variety of subject matter that one has at his disposal. For instance, in the book of Genesis we have the beginnings of practically everything. Here we behold the beginnings of heaven and earth, light and darkness, day and night, sun, moon, and stars, seas, rivers, fountains of the deep, vegetation, grass, herbs, plants, trees, fruits, flowers, animal life, fish, fowls, birds, and finally man. Here we have the beginnings of human life, human institutions, family life, civic and religious life; beginnings of men and nations, the beginnings of sin and Satan's work in the world of men, the beginnings of God's great plan of redemption, and the beginnings of the life of faith.

Practically everything begins in Genesis but God, for Genesis is the seed plot of the Bible and all the great doctrines of the Bible are to be found there in germ form. God is revealed, the Trinity suggested, creation explained, man exhibited, the wiles of the Devil exposed, salvation typically displayed, justification by faith made known, the security of the believer illustrated, the separation of the saint seen, chastisement and discipline portrayed, the importance of prayer shown, the rapture of the saint revealed, the preservation of the remnant illustrated, the divine incarnation declared, death and resurrection foreshadowed, the priesthood anticipated, the Saviour's exaltation typified, the coming of the Antichrist foreshadowed, the giving of Palestine to the Jew made known, the future of Israel foretold, and the judgments upon the ungodly exhibited.

SURELY THE ONE who inspired Moses to write the first book of the Bible knew the end from the beginning. And certainly Genesis presents a glorious opportunity to the minister to meet the spiritual and practical needs of all his congregation. He could spend an entire year in that one book if he desired, using a whole chapter at one of his services each week. The variety and scope of subject matter is unlimited.

One could take, for instance, the book of Daniel, God's great outline of history, especially Gentile world rule, beginning

with Nebuchadnezzar 606 B.C. and ending at the close of this age with the second coming of Christ. What an opportunity a minister has to show how God is moving in the world of men and in the history of the nations!

One could spend at least six months preaching in Matthew on the King and the kingdom, and all the practical subjects related thereto. The ancestry and birth of the King, the forerunner and adversary of the King, the public and private ministry of the King, the laws of the kingdom and the characteristics of the heirs of the kingdom, the credentials of the King, the miraculous works of the King, the kingdom in mystery form set forth in the parables, the kingdom in miniature as seen at the transfiguration scene, the rejection of the King, His discourse on the coming of His kingdom when He returns in glory, the crucifixion and resurrection of the King, and post-resurrection ministry ending with His great commission to His disciples.

Then again, one might preach through the Gospel according to John in the evening services, as it is well adapted to evangelistic preaching, presenting the great truths of regeneration and salvation by grace through faith.

In a series of sermons in the book of the Acts, we have opportunity to note the beginnings of the New Testament Church and its miraculous growth in one generation. Acts is the book of the ascended Lord, descended Holy Spirit, and an extended missionary testimony. The Lord

Jesus went up, the Holy Spirit came down, and the apostles and disciples went out with the gospel unto the uttermost parts of the earth. Acts records the first chapters of Church history. It sets forth the divine principles of spiritual revival and missionary work. It gives the divine pattern for Church government and life. And it sets before us the divine method of Church work and extension. The Church begins in Jerusalem and moves out through Judea and Samaria, and unto the uttermost parts of the earth.

THAT GREAT BOOK on the Church, the Epistle to the Ephesians, also offers material for a series of sermons. The Church is presented under a different figure in each chapter: body, building, mystery, man, bride, army. Ephesians is the book of the believer's standing in heaven and service on earth. It is a book of doctrine and doing. In the first three chapters we have the *calling* of the Church, and in the last three chapters we have the *conduct and conflict* of the Church. Although the first three chapters present the highest spiritual truth concerning the Church to be found anywhere, the last three chapters deal with the most practical relationships in life—wives and husbands, children and parents, employees and employers.

A series of sermons on the book of Hebrews presents an opportunity for the minister to show the pre-eminence and superiority of the Lord Jesus Christ. He is presented in Hebrews as better than the angels, better than Joshua, better than Moses, better than Aaron, better than the prophets, better than the Old Testament sanctuary and sacrifices. And then there is chapter 11, suggesting a whole series of sermons on the heroes of faith.

Sermons on the First Epistle of John are very helpful, for it deals with the subject of fellowship. It is concerned with the family of God in fellowship with God and with one another in the world, in the last days in the midst of false teachers.

Of course the book of Revelation gives one opportunity to deal with the great doctrines of the last things and the end time.

So, brethren of the ministry, let us *preach the Word*, the whole Word and nothing but the Word—the living Word, the engrafted Word, the quick and powerful Word, the sharp and convicting Word, the eternal, enduring Word, the Word of God, the Word of truth, the Word of life, the Word of righteousness, the Word of wisdom, the Word of power, the Word of prophecy, the Word of faith, the Word of salvation, the Word of forgiveness, the Word of reconciliation, the Word of peace, the Word of promise, the Word of grace, and the Word of glory. Let us preach the Word, the divinely inspired, dynamic, distinct, devoted, dedicated Word; the guiding, strengthening, delightful overcoming Word; the tested, tried, and true Word of God.

Let us preach the Word to saint and
(Continued on page 550)

The Potter

By Ben L. Byer

The clay
In the potter's hands
Has nothing to say.
He takes it, and breaks it
And moistens it there;
He holds it, and molds it,
And shapes it with care.
Some for use,
Some for abuse,
Some are marred and remade;
But the clay
Has nothing to say.

If we are clay
In the Potter's hands,
We have nothing to say.
He can take us,
And break us,
And make us,
Moist and pliable,
Tractable, friable,
Into a vessel that He can use;
But we can refuse,
And the clay be hard,
And the vessel be marred;
And we can lose
The glory we might have had.

The book of Romans is also especially adapted for use in the evening services, for it presents the great doctrine of salvation.

Then there is the book of First



Coast Redwoods, by M. K. Curtis

The Place of Environment in Life Building

*By William J. Riehl, Jr.**

NOTWITHSTANDING the fact that numerous other factors enter into the development of a human life, in the final analysis environment presents itself as the very warp and woof of the whole undertaking. Embracing the root of every thought and action, this subject will explain many of the things we do and say which would otherwise remain a mystery. It is the basal pivot on which the entire character turns.

Is a man slovenly, weak-minded, li-

*A present student in the Christian Education Course of the Moody Bible Institute.

centious? Look at his environment, and nine times out of ten you will quickly see the reason. Of course, merely taking such a man out of his environment late in life will do little good. It has been said that by the age of thirty an individual has fashioned the groove in which his life will run. After that ninety-nine one hundredths of all a man does is automatic. It is in the recognition of this dictum that the necessity for beginning earlier becomes increasingly apparent. Little may be done for the wayward adult, but it is always comparatively easy to administer kindness and

love to the child and win him for Christ from the very beginning.

The human infant enters the world by far the most helpless and ignorant of living creatures. The brain is a pure blank upon which no impression of any kind has yet been made. The mind is a fertile field which will bear fruit of any seed that chances to fall upon it. The intellect develops speedily. Day by day, hour by hour, discoveries are made in rapid succession. Knowledge is acquired from every side. All on fire for new experiences, the child does not miss a thing, and in a mysterious way, everything he sees is absorbed by him and becomes a part of him.

To be sure, the child will forget many of the early impressions, but he will never completely lose them. Such things have a habit of continually cropping up all through life. Sometimes the most remote incident will be recollected by the simple mention of a name, the sound of a voice, or the appearance of a face. The many little, seemingly insignificant experiences of early childhood will leave their traces upon the growing mind. These traces will largely determine the emotional temperament—the likes and dislikes—which will guide the later life.

WITHOUT DOUBT the strongest environment in childhood is that of the home. "The home is the hothouse in which the tender plant is to be shielded and shaped during its most susceptible years." It is here, where the child lives and eats and sleeps, that the sentiments, opinions, and moral standards which prevail will have their lasting effect. The impressions are engendered as he quietly, or boisterously, comes and goes and has his being. His very soul is in the molding process. Whatever is obtained during this period of yieldedness will eventually find expression one way or another.

If the home honors God, the child will honor Him also and will probably go right through life with the holy fear of the heavenly Father indwelling him. If the god "material gain" is worshiped, the child will bow to the same idol. Parents are concerned when their children fail to show any interest in the Sunday School and church. The secret is that religion is caught, not taught. The child has not chosen his home, neither has he chosen his environment. Of these he is merely the recipient. God has made parents guardians of their children's morals, and it is the consequent duty of parents to hold before their children only the highest and best standards. "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6).

It is of incalculable importance that the child be started out in life with a healthy equipment of emotional and habitual action. That these cannot be supplied by talking is evident. Prof. Amy Eliza Tanner has said, "Everything that is given to the child should be of such a character that the feelings and actions aroused by it can be the basis for the finer emotions and actions that come later. He should live in an atmosphere

for Christ

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of trust and confidence where there is no fretting and worry, much less dislike and hate. The music and stories that are given him should cultivate the positive, serene, fearless, high-minded attitudes."

Perhaps no people has longer realized the necessity of religious environment than the Jews. Fully cognizant of the precept given in Proverbs 22:6, the parents saw to it that the child was thoroughly versed in private prayers and rites long before he attended either school or synagogue. Of the mother's unwavering interest in the different feasts, he presently became aware. His inquiries were patiently answered. The stories of the patriarchs, warriors, and prophets were told to him. A little later the boy was turned over to the father, who instructed him in the divisions of the law and the things pertaining thereto. The psalms and large portions of other Scripture were committed to memory. Thriving on this judicious upbringing, the child was instilled, quite naturally, with an impelling desire to continue forever his meditation upon Jehovah.

It is pathetic, indeed, that the truth involved here has been so neglected. It should be universally recognized. That it is not accepted generally is attributable to a lack of observation, for it is impossible to note the readiness with which the young mind feeds upon environment and remain hoodwinked respecting its implications. The openness of a child's mind is one of the most wonderful things in the world. Verily, he will "assimilate some of our profoundest spiritual ideas as naturally as violets drink in dewdrops on a May morning."

A CHILD WILL REMEMBER only 10 per cent of what he hears, but he will retain 50 per cent of what he sees.

A father started for his office early one morning after a light fall of snow. Turning, he saw his two year old boy endeavoring to place his tiny feet in his own great footprints. The little fellow shouted, "Go on. I'se comin', I'se comin', Papa, yite in ur tracks." He caught the boy in his arms, carried him to his mother, then started again to his office. It had been his habit to stop on the way at a saloon for a glass of liquor. As he stood on the threshold that morning he seemed to hear a sweet voice calling, "Go on, I'se comin', I'se comin', Papa, yite in ur tracks." He stopped and looked the future squarely in the face and turned away.

John E. Eglehart has told of the marvelous moulding qualities of the great outdoors. Picture the majesty and splendor of the lonely forest or boundless prairie, nature's primeval forms, yet undaunted and undesecrated by the play of human carelessness and destructiveness, fresh from the hand of the Creator. Such an atmosphere imparts to the human soul a grandeur and a nobility of character scarcely acquired in the pursuits of trade and commerce. There is given a peculiar muscularity to the form, vigor to the step, and freshness to the thought. The will is untrammelled,

scarcely even limited by the thought of any impossibility. Self-reliance is developed to the highest point, with an independence of action and being outside of all human aids. When we consider that he emerged from this environment, along with the fact that he had a Bible-permeated home life, we begin to understand something of the courage, resourcefulness, and moral profundity of Abraham Lincoln.

ON THE OTHER HAND, there is the fate of the child who was born into a home totally lacking in any conscientious fear of God. This child received little training. He wiled away his time. He became impulsive in his action and careless in his living. He despised pedagogic discipline. The frivolous days of youth were soon gone. In his early twenties he lived in a men's hostel. His evenings were occupied in company with other men of the hostel. Engaging himself in conversation with them, he familiarized himself with their woeful grievances. These, together with a few distorted views of his own, formed the basis of his whole narrow-minded philosophy of life. Consolidating his ideas into a concrete platform, he gained terrible political ascendancy, and backed by perhaps the most motley and diversified array that has ever followed a human leader, he became chancellor of a nation.

Does Adolph Hitler possess rare qualities? Certainly he does! What an infinitely different story could be told of him had his early environment been grounded in the Bible. Imagine all that magnificent energy being expanded in furthering the cause of Christ!

It cannot be said that material poverty is to blame. The Lincolns were

considered poor people back there in the woods, but they were rich in fellowship with God. Another case in point is that of the great D. L. Moody. As a child Moody lived in a home of comparative destitution. His mother was left a widow at the age of thirty-six. The story of how this sainted woman provided for her nine children, all under the age of thirteen, is a heartrending one. The important thing is that she trusted in God. Those were the very words she used—"trusted in God." In that home there was an atmosphere of reverence, humility, and thankfulness. Sometimes there was no more to eat than a single loaf of bread, and yet happiness and blessing were to be seen in every nook and cranny of the house. Moody often spoke of these early days, and when he spoke of his mother it was always with tender, glowing, heart-warming words.

Of course, we are acutely aware of the fact that favorable environment is no guarantee of a God-honoring, well-ordered life. The incident in a certain beautiful garden long, long ago is proof enough of that. Nevertheless, paradoxically, we are ever confronted with this strange, relentless force, whose final influence is so far-reaching, so tremendous as to be indeterminable.



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Under New Management

By Grace McKinstry

"Under new management," thus says the store.

Helpers and clerks are no less and no more,

Goods at the counters are almost the same,

Furnishing what you would naturally name;

Building, unchanged. What the difference, then?

Look at the spirit, and look at the men!

Brightness of eye and a heartening smile,

Meaning, "Whatever we do is worth while!"

Kindness to customers coming perplexed,

No one indifferent, nobody vexed.

"Under new management" . . . Ah, it's the sign

Placed on each life, Lord, that Thou makest Thine!

A Paganized Education:

The Remedy

By M. H. DUNCAN

FOR more than twenty-five years, the gradual substitution of the evolutionary hypothesis for the principles of the Christian faith as a basis for American education has controlled the thinking of educators, and educated away from the landmarks of our civilization. It has led away from the Christian individualism of an earlier day, to an attitude of mind that believes in the socialization of our political and industrial institutions. During these years we have heard much of the training of the coming generation for some kind of useful work and the substitution of the three H's (head, heart, and hand) for the three R's (reading, writing, and arithmetic) in our educational program. But a wrong viewpoint of life, inculcated by a pagan philosophy, has kept the schools away from such a program, and today their products are without practical training and unprepared to face the problems of everyday life.

This pagan philosophy, which the educators call modern, but which is old enough to have destroyed the civilizations of the ancient world, not only does not prepare for work, but creates an attitude of mind hostile to work. It has turned the boys away from honest toil and the girls away from the home. The boys look for the white-collar positions that will not soil their hands, and the girls leave school with only the training that comes from the reading of books, looking forward to a career of their own. These girls have entered the industrial world, crowded the young men out because they were willing to work for less, and today we find thousands of young men walking the streets looking for work, which they are ill-prepared to do if they were to find it, and embittered against the social order that brought them into such a situation. Many of them have turned to crime to gain that which they could not get honestly, and thus during the period when our educational system—which cost us ten billion dollars to establish and two billion dollars a year to maintain—claims to have reached its highest efficiency, we have our penal institutions filled with young men, and the crime age in the country reduced to less than twenty years.

We wonder what is the matter with conditions in this country, the richest in the world and with a capacity to produce more than enough for all. We wonder why the home is decaying, why moral conceptions and practices are becoming lower and lower, why crime is on the rapid increase, and why communism is gaining such a hold among the people. The trouble is we have established an

educational system and turned it over to a group of theorists who had in their minds some social and political theories that they wanted to try out, while we have gone about the business of providing for our physical needs, and have not realized that those who shape the program of the schools today also shape the destiny of the people tomorrow. These educational theorists who are hostile to the things in our national life that have made us what we are, have gradually turned us away from the sane conceptions of our forefathers and trained us to think like pagans instead of Christians. We thought we had sown our educational field with the seed of Christianity, but while we slept these enemies have sown the tares of distrust and unbelief. They have so enervated us mentally and morally, that we have neither the power nor the inclination to free ourselves from the conditions in which they have placed us.

A false attitude of mind inculcated in the schools has taken away from us the determination to help ourselves, to solve our own problems with the help of Him in whom we once put our trust, and has turned us to legislation as a means of getting out of our difficulties. As a result of a false educational philosophy, the American people have become "pension minded," and more and more of them feel that the state owes them a living. They have forgotten the meaning of discipline and thrift, refused to deprive themselves to lay aside for the rainy day, and feel that the government should make up for their deficiencies. In other words, we have left God out of our life and are paying the price.

AS AN INDICATION of the almost total lack of sanity in our educational system and the inability of the people to think for themselves, we are spending more than ten million dollars in this country each year for football, which all but the blindest enthusiasts should know prepares for nothing worth while in life and, worse than that, it creates an attitude of mind in the player that tends to render him incapable of doing any useful work. Every school has its football team as the center of its program, where the coach is the biggest man on the teaching staff, and frequently paid a higher salary than the principal, superintendent, or president. Hundreds of young men are thus exploited and robbed of an education, to furnish entertainment for the football fans, who frequently are the dominating factor in the community. There has not been anything like it since the days

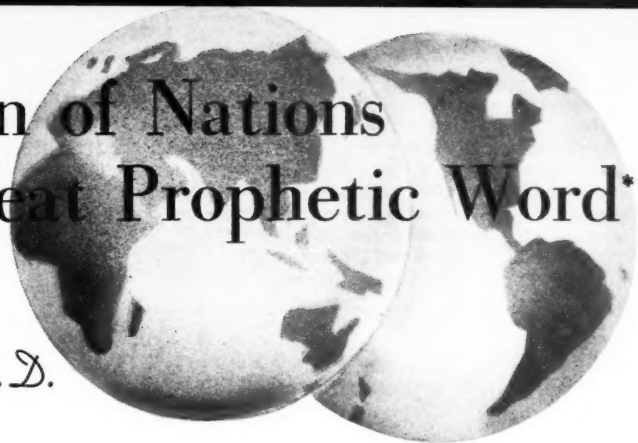
of the gladiatorial combats of ancient Rome. Every thinking man knows that an attitude of mind among the people that will allow such a situation means certain disaster in the end.

Another indication of the lack of sanity in our educational system is the emphasis placed in recent years on band music. The most important department in many schools, outside of football, is the band, and in most communities the band is an adjunct of the football team. Music helps to create enthusiasm for the team, to give color, to prevent the fans from thinking long enough and deep enough to see the emptiness of it all, and otherwise to help give football the place it has among those who have influence in the local school affairs. Band teachers are among the highest paid instructors, and even in many rural communities the band receives an emphasis above agriculture, home economics, carpentry, and other courses that would prepare for practical life. Parents who can ill-afford it, frequently pay hundreds of dollars for band instruments for their children, and money is taken from the school treasury to purchase the larger instruments, while other departments that have real value are allowed to go begging. This is all because the people want a band, something showy to which they can point with civic and community pride. A visitor from another world would think that music is our principal business and that life with us is one grand song. Maybe a wise providence, seeing that we are headed for the precipice, has so arranged that the shrieks and cries of those who go over shall be timed to music and perhaps drowned by the sound of the cornet, trombone, and saxophone!

If the money and energy invested in band teachers, band instruments, football excursions, and vain parade in the schools could be devoted to preparing the boys and girls for some useful occupations and for a proper attitude toward work, we would not be in the present condition. We are not censuring the many fine young men who have entered the business of band teaching because of the demand for such work, and the bands are all right in their place, but they are not going to save us or help us in the least to grapple with the problems we must solve within the next few years or face certain disaster. We are making no progress toward the solution of our difficulties when we seek to make musicians of the children, for musicians have never been noted for the things that we must build in our future

(Continued on page 550)

The Combination of Nations and God's Great Prophetic Word*



By Rev. L. Sale-Harrison, D.D.

TO UNDERSTAND the setting of the book of Daniel we must realize that he covers the period of the captivity. He was guided by the Spirit of God to leave out all else. Therefore we must keep in mind that Daniel is dealing with God's ancient people, their country, their city, and the nations who come into contact with them.

We do not find today in the movements of the nations any great event that is not moving toward the great ultimate which God has revealed in His prophetic word. Even the very war which is taking place today is but a cog in the wheel of future prophetic events, which are outlined so clearly and unmistakably for the Bible lover to see. Also in the center of all future prophecies is the coming of the Lord, who first will remove His own redeemed host before He comes with them to deal in judgment and justice on the nations who have so long spurned His will.

Present events are certainly indicating to us that the time of the Lord's coming is apparently near at hand. To us it is not a time of despair, but one of glorious hope. To the world, it spells despair without a spark of hope on the horizon.

We ought to be encouraged to know that the Lord's coming seems so close. The Word of God only tells us of the ultimate international movements, and not the details which come between. As we are a heavenly people our Lord does not give us future dates—that is earthly business only. Future dates will be given to the Jew when the heavenly people of God are home with Him, but not while the Church is on earth. Therefore do not allow yourself to believe in future datings, or in anyone who teaches such. We must not try to supply in our teaching, under any consideration whatever, details or dates in connection with the movements of the nations, when the Word of God is silent in regard to them.

WE KNOW facts, and these should be enough for us. We must take what God reveals as the extent of our belief and teaching. When He is silent we must not speculate. Such unwise methods cause unrest and unbelief in those who would otherwise be deeply interested in prophetic truth.

Do not try to teach truth concerning the Church and its times from the book of Daniel when that prophet is silent about them. To repeat, Daniel's prophecy has to do with events up to the crucifixion, the eve of the Church age, and those events which take place subsequent to the rapture.

Four great beasts are spoken of in the seventh chapter of Daniel. The fourth has ten horns (Dan. 7:7). Verse 23 states that "the fourth beast shall be the fourth kingdom upon earth," while verse 24 shows that "the ten horns . . . are ten kings that shall arise." The later verses prophesy that the head of this fourth kingdom will fight against God, who will soon vanquish him. These facts reveal that this part of Daniel's prophecy has to do with a future day prior to the Lord's coming for judgment.

Why is it that the book of Daniel deals with these four empires, especially with the fourth? It is because Daniel refers only to nations which have made, or will make, contact with Israel and their land; otherwise he would not have mentioned them at all.

THE FOURTH KINGDOM of Daniel's prophecy, i.e., the fourth kingdom of the captivity, was Rome. This empire was to be resurrected, and it would hold in its sway the land given by God to the Jew. The head of this empire would become a vile dictator, chiefly oppressing the ancient people of God. He would be the most cruel and infamous of all the dictators before him.

When we look at southern Europe today, we are not at all surprised to find that Mussolini thus far has been neutral in this war. "Of course," you say, "he has been very wise." So he has; but though pressure may have been brought upon him, there is much more involved in this action. He will, in all probability, be neutral today because God said that there would be a complete break between southern and northern Europe. It is already approaching, and it will be clearer as the days go by. Man predicts, but it may or may not come true. God alone prophesies, and because it is God's prophecy it must come true. God sketches a future map of the world, and we see men putting in the little mosaics over the map God has already sketched out.

Why do we have unrest and war? God has not decreed it. Men are solely responsible, and they do it because of sin. God stated in prophecy that it would be so, though He did not say that He desired it to happen. The nations of southern Europe are coming together as God said they would.

What impresses one more than anything else in reference to the great combination of nations which is in process of getting together in the North and that which is rapidly culminating in southern Europe, is the fact that it is taking place contemporaneously with the return of the ancient people of God to Jerusalem. As soon as the Church is gone, the southern federation will be formed almost immediately, and they will take within their grasp that Holy Land, Palestine. It cannot be done now while the Church is here. It will be completed when the Church is gone.

The Roman empire is the last great empire to have control of Palestine before the Lord sets up His millennial reign. Our Lord states in Matthew 24:32 that when the fig tree brings forth leaves, "ye know that summer is nigh." The Lord speaks of the appearance of leaves, which are but the signs of fruit. And when the leaves appear, then He "is near, even at the doors" (v. 33). We therefore desire to ask, is the fig tree budding? We are left in no doubt, for the land is beginning to blossom as a rose. In Palestine, the latter rains are here again. Four hundred and fifty thousand Jews have gone back to the land since the war. Citrus fruits and many other things have been produced in abundance. We can see today that it is a land of miracles. God alone, and not the ability of the Jews, has produced these, because it is a land about which God has made many promises, and it is the center of many prophecies.

Events are taking place rapidly to make the Hebrew race a great and united nation. Plans are being made for a world congress when delegates will be chosen from all the Jews of the globe. This is the first time for twenty-five hundred years that such a thing has been possible, and in these closing days the Lord is showing how wonderful His prophetic word is which spoke of these things. When people ask, "Has God for-

*Address given at the International Prophetic Conference, New York, November 5-12, 1939.

gotten His people?" we say, no! He has not forgotten Abraham and the promises made to him. God will deal with all Jewish persecutors in His own time. We are living in a day of the Holy Spirit, and God will not allow any dictator to persecute the Jew and get away with it. Today the world is witnessing satanic hosts waging war with ruthlessness and brutality, getting ready for the time when a re-peopled Palestine witnessing the final anti-Semitic onslaught will see their Lord and their Deliverer. In the meantime, the fig tree is budding in preparation for the fruit bearing of that day.

THE LORD JESUS CHRIST said that when the fig tree buds, we shall know that the summer is nigh and that He is near, even at the doors. He also stated, "When these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh" (Luke 21:28). He was talking about Himself as the Redeemer, for we cannot experience redemption without a Redeemer. He may tarry a little longer, because this is the day of grace, but we cannot guarantee that. Seeing that these are the closing days of grace, we must so live and work that we may be ready to receive an abundant entrance. I feel that my life must be lived in harmony with my Lord, for all my life's service is to be examined at the judgment seat of Christ when I am with Him. If we are really watching and waiting for the Lord's return, it will vitalize our lives, for we read, he that "hath this hope in him purifieth himself, even as he is pure" (I John 3:3). May our lives be transformed by His Holy Spirit, so that "we will not be ashamed before him at his coming." For the great world events of 1939, especially those concerning the Jew and Palestine, are clearly telling us that He is near, even at the doors.



The Bible the Great Source Book of Inspiration

(Continued from page 545)

sinner, young and old, wise and ignorant, capitalist and laborer, rich and poor, politician, statesman, doctor, lawyer, merchant, and chief, and to all nations.

Let us preach the Word fearlessly, faithfully, and fully, without fear or favor of men, angels, or devils. Let us preach the Word without apology, but as those who must give account to God the Judge of all the earth; not to please men but to please Him; not to tickle ears but to transform lives. And if we preach the Word we must preach the gospel, for "this is the word which by the gospel is preached unto you" (I Pet. 1:25).

Archibald Brown, president of Spurgeon's College, said concerning the gospel: "The gospel is a fact, tell it simply; the gospel is a joyous fact, tell it cheerfully; the gospel is an entrusted fact, tell it faithfully; the gospel is a fact of infinite moment, tell it earnestly; the gospel is a fact of infinite love, tell it pathetically; the gospel is a fact of difficult ap-

prehension, tell it with illustration; the gospel is a fact about a Person, preach Christ."

Preach Christ crucified for our sins, risen for our justification, ascended and interceding as our great High Priest, and coming again as our glorious Lord and King.



A Paganized Education: The Remedy

(Continued from page 548)

citizens, or perish. In all the history of the world, no nation has been saved by band music, and certainly there is nothing in the jazzy music of the average school band of today that will help us out of our difficulties. Common sense should enable us to realize that the schools are not a picnic affair where the children meet to have a good time, but a serious situation where they should be engaged in the serious business of preparing for life, which most of them will find very serious.

The question is, What are we going to do about it? The answer is, Nothing! We are not going to do anything about it because few want to do anything, and those who do see the situation as it is are unwilling to face the sneers of the vast majority who are blind to the disaster they are surely facing. Christian people who know their Bibles are the only ones who know where we are headed, and the Spirit of God is the only source of sanity in a world money and pleasure mad. If help comes, it will come from above and as a result of the petitions of the God-fearing people of the land who believe in prayer. It will do no more good to warn the people of the dangers ahead than to warn a drunken man of the precipice before him. God alone can save us, through a revival of Bible Christianity such as came to England during the days of John Wesley.

Thousands are praying for such a revival, and we do not believe God would have inclined their hearts to prayer, if He had not intended to answer. So let us pray that God will send such a downpouring of His Holy Spirit upon the people that their eyes will be opened, and the infidels in our schools, on our school boards, and among the taxpayers will turn to the Lord. Such an awakening will be from above, miraculous, and it alone will bring sanity to the nation. The promise is, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14).



People talk about news nowadays. The Bible is the only news-book in the world. The newspaper tells us what has taken place, but this Book tells us what will take place.—D. L. Moody.

Greek Word Studies

By Kenneth S. Wuest

THE GLORY OF CHRISTIAN SUFFERING

I Peter 4:12-19

The word "beloved" is from ἀγαπητοί and we translate "divinely loved ones." Each saint is beloved of God with a divine love. The words "think it not strange" are from *ξενίζεσθε*, which is from a word whose root meaning is alien, that which is foreign to one." Christians are to stop thinking that suffering for the sake of their testimony is a thing alien or foreign to them. "Fiery trial" is from *πυρώσει*, which word is rendered "furnace" in Proverbs 27:21, the same Greek word appearing in the Septuagint, the Greek translation of the Old Testament. It speaks of a smelting process where gold is refined. The word "try" is from *πειρασμόν*, which means "to put to the test." The smelting process shows the nature of the subject being tested, and eliminates the undesirable. "Strange" is again our word "alien." "Happened" is from *συμβαίνοντες* translated "falling by chance upon one."

"Inasmuch" from *καθὼς* is better translated "in as far." That is, in as far as you suffer for Christ, rejoice. The word "happy" is from *μακάριοι* which is translated "blessed" in Matthew 5:1-11. It means "prosperous," referring in both passages to a spiritually prosperous condition of soul. The construction in the Greek shows that the Spirit of the glory and the Spirit of God are one and the same Person. "Resteth" is from *ἀνεπαύεται* which does not merely indicate a position of rest, but means "to rest and refresh." It is so used in Matthew 11:28. It was a technical term in agriculture in 103 B.C., where a farmer rested his land by sowing light crops upon it. It speaks of the Holy Spirit's work of sanctification in the saint (Phil. 2:13).

The word "Christian" is from *χριστιανός* which occurs three times in the New Testament (Acts 11:26; 26-28, and here). In each case it is used as a term of contempt coming from the world. The word "scarcely" is from *μόλις* which has the meaning of "difficulty." The difficulty is not with God, but inheres in the sharpness of the trial and the weakness of the Christian. The Greek word does not introduce any doubt as to the issue. It merely speaks of the hardships and difficulties that accompany the separated life of a Christian, these being in the form of Christian suffering.



Whose Compassion Is Lacking?

I have long since ceased to pray, "Lord Jesus, have compassion on a lost world!" I remember the day and the hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me, "I have had compassion on a lost world, and now it is for you to have compassion."—Dr. A. J. Gordon.

Moody Monthly

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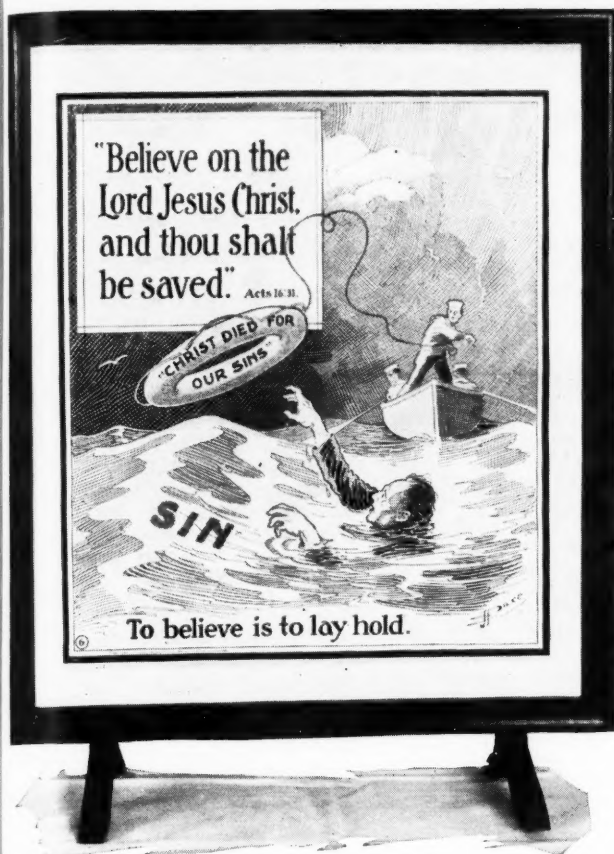


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Youth Page

★ Elizabeth Andrews Houghton



"ALL THINGS CONTINUE AS THEY WERE"

By Rev. W. Barrow Williams,
Liverpool, England

The words of this text (II Pet. 3:4) would form a perfect biography of thousands of Christian people. They go to church, sing hymns, listen to sermons, attend conventions and conferences, talk religion, but they are no different.

The man in the street demands a difference, and the tragedy of today is that there is so little change in so many of us. The critic says, and says correctly, that as a garden cannot be the same in June as in December, no more ought a life to remain unchanged when it is in touch with Christ.

You will remember Noah. What an experience he passed through! What impressions must have been his as he listened to the groans of the perishing people. What resolutions he must have made while he was behind that closed door! What hopes must have broken upon his soul when he gazed upon a new world! But he was no different. "All things continued as they were." As soon as the deluge was over he got drunk.

Read the story of Israel in Egypt. They prayed, sighed, groaned, and moaned. Then God delivered them. It took twelve miracles to set them free. They were out of the loathsome land of Egypt and on their way to Canaan. But they were no different. They groaned, moaned, sighed, cried, grumbled, and sinned. "All things continued as they were."

Think of the disciples! They actually lived with Christ for three years. They saw Him still the storm. They saw Him fill the empty sockets of a man born blind. They heard the Lord of life challenge the keeper of the grave, and they saw Lazarus come out. They heard Him preach—not Moody, not Spurgeon, not Alexander Whyte; they heard *the Teacher*. But they were no different. They were weak, cowards, contentious, microscopically small; they ran away, and denied Him. "All things continued as they were."

Where lies the trouble? Why are we no different? Why are we not changed? It is because so many people mistake goodness for godliness.

The first principle of Christianity is not to make drunken men sober or to make bad men good. It does that. But its primary work is to bring men face to face with God. Before the patient is given the prescription, he must first be brought to the physician. In lean days, convention speakers and preachers in churches are rather liable to fling expositions on diseases, and prescriptions, and remedies. They will come, but what men and women need first, is living contact with the living God.

Again, so many people become church members. They join up. There is a text in the old Book which says, "And many of the people of the land became Jews." They were Persians and they never could become Jews. You cannot join Christianity as you join a golf club. You cannot become a Christian as you become a carpenter. Christianity is essentially a matter of birth. Jesus Christ said, "Ye must be born again." Only when we are born again and the divine life lives in us, can we live the Christian life. If a man is born again, old things will pass away and all things will become new. What then are those vital changes?

First, there is an increasing *family* likeness. We shall daily remind ourselves that we are predestinated to be conformed to Christ's likeness. Our endeavor to keep the commandments, our work in and for the church, will be secondary to a passion to grow like Christ.

Secondly, we shall develop a *spiritual* savor. The seaweed savor of the sea, the heather savor of the hills. The trouble is that many Christian people savor too much of the world. They bring the tang of the world into the church. The Master's words to a man long ago, "Thou savorest not the things that be of God, but the things that be of men," could be said of many of us today. The churches lack atmosphere because so few people savor of the things that are God's.

Thirdly, the *urge to follow Christ* becomes the dominant principle of the life that has ceased to be what it was. There is a text which reads, "And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice" (John 10:4). The shepherds from a score of hills have brought their sheep to the spring in the valley. There they graze and drink the day long, thousands and more all mixed up. The day passes, and now it is time to return to the safety of the fold. The shepherd walks a little way up the hill. He gives a call, and from among the thousand and more sheep, twenty or thirty prick up their ears, they look toward the distant shepherd and suddenly they trot off. They know his voice and they follow him. When things cease to continue as they were, we shall know more intimately His voice and answer His call more promptly.

Finally, we shall know increasingly the value of *eternity*. The vanishing, arid, artificial things of this world will cease to count. Money, favors, applause, and many more things that mattered while things remained as they were, now have ceased to count.

"As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, and beareth them on her wings" (Deut. 32: 11). Up in the

crag the eagle has made her nest, and in it lay five or six small eaglets. As they look over the abyss, their hearts become timid and afraid, and they cling intently to their nest. But they are growing, and to remain there would mean suffocation and death. So the mother eagle tears away their beloved nest from under them.

(Continued on page 563)

The Catacombs

By Fredrica Straeffer, Indianapolis, Ind.

Hiding away in the shadows,
Carefully guarding the tomb,
Afraid lest the flickering candle
Discover their altar to Rome,
Gather these lovers of Jesus;
His presence is piercing the gloom.
Outside is the enemy lurking;
Beyond, is a wooden cross, still;
In the distance, a bloody arena
Where pleasure dallies at will.
But here are the hearts that love Him,
While softly out of the gloom
Rise voices of praise and of gladness—
His glory is filling the room.

They speak of the teachings He gave them,

Of the miracles, healings, and tears,
And remember that once He gave promise
To return, and comfort their fears.
When, lo, in the midst of the stillness,
Oh, there, in the midst of the gloom
Is Jesus, the Master, among them;
His radiance is filling the room.

They kneel at His feet, these His lovers;
They clasp His dear hands in their own;
They gaze into eyes of compassion;
They worship Him there in the tomb.

"My children," speaks Jesus so gently,
"You worship, and love and adore;
But this is not all, in my service
That, lovers of mine, I implore.
Outside there are many who need me;
Little children who lie at your door,
Some know me, and love me, and serve me,

And some for my name suffer sore.
Little children, now hungry and dying,
Are homeless, and naked, and lone;
Their cries of distress and of sorrow
Have reached me, at my Father's throne.
I need, oh, I need you, my lovers;
A task from you now, I implore.
You've worshiped and loved and adored me,

But now, I would have you do more.
Go forth from your places of prayer
To places of need 'yond the door;
Gather in from the streets and the highways

These children, these waifs of the poor.
There's a time for my worship, O lovers.
A time for your praise and your prayer,
But *today* is the day for high service,
In ministering *now*, let us share."

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A NOTED JAPANESE SHRINE

This shrine is a memorial to the founder of the Shogunate, the powerful military organization that ruled Japan for some six hundred years, down to 1868 when the power of the Emperor was restored. Now another military government has developed, which is seeking to entrench itself by a revival of ancient pagan Shintoism—a cult that includes worship of military heroes.

HOW THEY DO IT IN JAPAN

From the daily press the public has learned that James R. Young, an American citizen, best known foreign correspondent in Japan, who was held in a Japanese jail for practically two months without trial while his case was being "investigated," was finally tried (in camera) and after being sentenced to six months imprisonment was released on March 22. The trial judge, sitting in a Tokio local court, ordered the sentence suspended for a period of three years.

Article 99 of the military penal code, under which Mr. Young was prosecuted, was adopted in 1905, and was not known outside legal circles. Under its provisions it is possible for the Japanese to arrest anyone who may write or say anything—anywhere in the world—of which the army disapproves, in case he sets foot on Japanese territory, or on territory controlled by the Japanese army in China. The particular articles that occasioned Mr. Young's arrest were written and filed while he was in the Shanghai International Settlement. The Japanese waited until he had returned to his headquarters in Japan before placing him under detection. Most of the articles to which the Japanese authorities took exception dealt with the activities of the Japanese army in China, its atrocities, racketeering activities, and persecution of the Chinese

people. One article which aroused the particular anger of the military officials dealt with the "gloomy" winter in Japan occasioned by the shortage of rice, coal, electricity, and most of the necessities of life, caused by the expense of maintaining the army in China.

On being arrested Mr. Young was placed in a cell without bed or ordinary conveniences, and unheated, although it was midwinter. The cell in which he was confined, as well as the treatment accorded him, was similar to that given Japanese who are accused of "dangerous thoughts," in other words communism or sedition. He was forced to sleep on a cement floor without mattress, and was not allowed to have sufficient clothing or bedding, nor was he permitted to have a bath. Neither Mrs. Young nor representatives of the American embassy were permitted to communicate with him directly, although they were allowed to send him notes or verbal messages. As a result of the harsh treatment, he suffered a badly infected ear, for which he was not permitted to receive medical treatment.—*The Chinese Weekly Review*.

LIFE IN JAPAN AS VIEWED BY OUR MISSIONARIES

The names of the writers of the following are withheld for very obvious reasons. "The present signs indicate that the

government is now seriously bent on transforming religious organizations, either into instruments of state policy, or else to render them impotent in the community. Furthermore, less and less toleration is being shown to any and all who are not willing to accept the state Shinto cult and participate in its ceremonies. This gives strong religious sanction to Japanese nationalistic imperialism, and is regarded as the religious basis for the subjugation and exploitation of the whole of the Far East.

"The main instrument in this movement is the much heralded Religious Organizations Control Act, which will be actually administered by the police as the local enforcement agents of the government. The new law is to be inaugurated in April, and almost immediately thereafter all foreign residents would have to seek permission to reside in Japan for one more year. A high police officer recently stated to a missionary that any foreign worker who did not encourage shrine worship would simply be eliminated. One of our Japanese colleagues upon returning from an interview with an official stated that henceforth only those who did obeisance at the shrine would be permitted to do evangelistic work. Already churches are expected to include obeisance toward the imperial sanctuaries in their programs from time to time. In certain parts of Japan police are demanding that god-shelves be installed when lacking, and that the symbol of the sun-goddess be given the chief place of honor in the homes. Recently a bishop of a large denomination journeyed to Ise, the seat of the chief imperial shrines, and, after doing obeisance, informed the goddess of how his church was to celebrate the 2,600th anniversary of the founding of the empire!

"The enforcement provisions of the new law make full provision for penalizing all who fail to fit in with the new scheme, including confiscation of church property and imprisonment. The Japanese pastors are for the most part consumed with anxiety about the immediate future. The great danger is that the church will compromise with this idolatrous system and thereby relinquish its power and uniqueness. For one reason or another, there is quite a falling off in church attendance, and it is much more difficult to do young people's work. Shinto rites are staged just at the hour when Sunday Schools meet, and the children are thus often kept from attendance."...

"What are the conditions in Japan? Rather depressing, but not as bad as we feared they would be by this time. There is a shortage of daily necessities, foods, fuel, and building materials. For example, no nails are available for the ordinary man. I could not buy enough to fasten the lids on the boxes that we brought with us here. Eggs were limited

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to a certain number each day. Matches we had to hunt for from store to store, and then at last return with only a tiny box. Coffee was still more difficult to obtain, as very few stores handled it. There was an acute shortage of fuel, both coal and charcoal, and there are restrictions on gas and electricity. But I want to say to the glory of God that in spite of such conditions we always got what we needed. The common people are so kind to foreigners that they give us preference in many cases. One would think that the shortage of men would be serious since over a million have been sent to China. But Japan is rich in manpower, so the vacancies at home are quickly filled in by either older or younger men. The question arises as to where to place the others when once they return from China, if that time ever comes. Very few have returned so far, except those who come in the form of ashes carried in a little box. There is plenty of room for them, as they are treated as gods!

"Japan under military rule exercises strict censorship over all news and literature from foreign countries. One is not allowed to pick up foreign broadcasts; magazines come through the censor with bits cut out, and books not favorable to Japan are confiscated. Little wonder then that the national leaders should focus their suspicion on missionaries as channels of foreign thought. Some go so far as to say that missionaries are all spies, and would have them leave the country immediately. But God has intervened in many ways, so that His work has been protected from the hand of such men. The Christian movement in Japan is in very serious danger. If the Devil cannot stir up persecution, he will try compromise—compromise in the line of shrine worship which is idolatry."

THE PAGAN GRIP TIGHTENS IN KOREA

"You will all have heard of the tragic meeting of the General Assembly here in 1938, and of the proclamations which they were 'persuaded' 'voluntarily' to make. That process has gone on down through the Presbytery to the local church, and every day some part of the land sees a tightening of the bonds. Practically all the institutions in this important station except the hospital have been compelled to postpone their openings to a more favorable time.

"Bow at the shrine or refrain from opening, is the order, and we have no alternative. Pressure is even being applied to prevent our preaching in the churches.

"But dark as the picture is, we keep reminding ourselves that it is still a radiant picture as compared with many mission lands where they have tolled for scores of years just as faithfully as have we, and yet have gathered only a handful of souls, or have gathered them and then seen all the fruits of their labors swept away in one day. Bowed low though it be, our church carries on, and sighs and cries for the morning. So far there has been no restriction placed on personal soul-winning, and we have been trying to do more of that than ever be-



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fore. Tens of thousands of sheet tracts have been distributed. One street chapel has been run a good part of the year, two new churches have been erected since the summer, one for a congregation which had had no building. Another new congregation began holding regular meetings in October, and already has fifty adults and over one hundred children attending. Another new congregation is starting this spring west of the city. Yet another small congregation in the suburbs which started three years ago has raised money to double the size of its building as soon as it is warm enough to build. All the twenty-seven churches of our city proper are well filled, and several are filled beyond their capacity. All have had their local Bible classes and are in a state of revival."

"For months the police have tried to break up the solidarity of the Fourth Church. The members of the congregation refused to do as they were ordered regarding shrine worship, and so their pastor was thrown into prison months ago. He is still there. Then the police ordered the Presbytery to depose the pastor from the ministry. They did not do

this, but severed the pastoral relation between church and pastor. This did not bring the desired results, so recently the police ordered the Presbytery to depose the pastor from the ministry, and several of the elders from their positions, and to elect a new pastor who would obey orders given him by police. This the Presbytery did, and last Sunday they proceeded to execute the action. Detectives were in and around the church from early morning and were determined to have the action carried out. The congregation was equally determined to prevent this, and so the stage was all set for something to happen. The night before a committee of the church met to discuss what they would do on Sunday, and it was decided to prevent a service. One of the men was appointed to lead their own service if it could be conducted, and he was also assigned to lead in singing. The plan was for the congregation to sing the whole time the Presbytery-ordered men tried to conduct a service. This was done, and the people sang for an hour or more and made a service impossible. After the singing was concluded one of the newcomers attempted to conduct a service, but the body of the

congregation left and would not participate. Four of our missionaries went to the church to take part in the worship. Three of them were forcibly prevented from entering. One woman, however, went very early, took her seat and was determined to stay. But finally the detectives came in and ordered her out; then hit her and dragged her out! Then they began arresting both men and women. The man who led the singing, the pastor's wife, and many others were taken by the police. After the affair was over the police posted a notice on a church door to the effect that the building was closed and no one was to enter it without their permission."

A CANDLE IN THE NIGHT

God has some true children in Japan, whose life and testimony cannot be crushed out by the rising tide of government sponsored paganism. Some of them are exhibiting the love of Christ even toward those unfortunate people over in China whom the militarists are seeking to crush. For example, Sawamura Sam, of the Japan Evangelistic Band, writes:

"I felt a great burden for the Japanese immigrants in China, and also for the distressed Chinese. The urge of the Spirit in my heart was so strong that I should do something in the matter, but I myself could not go, so who was to go? Moreover, such a proposition needed much money. How was it to be obtained? Still I felt that seeing God had burdened me in this way I must do something in the matter. Finally, I wrote about it in our monthly (*Gospel Newspaper*). A few weeks later Brother Ishimura came and told me that he felt called for that work, and almost at the same time I received an offering for this purpose which enabled me to send Mr. Ishimura, together with his wife and child, to China. Last summer there was a great flood and famine over there, which resulted in thousands of people being rendered homeless and reduced to beggary. Brother Ishimura was much touched by the sufferings of these poor people and felt he must do something to help. We heard about this, and were able to send money for that purpose, sufficient to feed twenty thousand people suffering from the floods. During this past bitter cold winter he has been helping the poor with gifts of food and clothing, the money for which we have been able to send from here. I worship and adore Him for His amazing faithfulness. When He leads us to do something for Him, He undertakes the responsibility for everything, even to the small details. If we follow Him boldly in faith we shall lack nothing. Now Brother Ishimura has a nice church and equipment over there, and two more brothers will be sent forth to China this spring."

TRAVELING IN AFGHANISTAN

Miss Ellen Rasmussen, a nurse in the Danish Mission Hospital, northwest frontier province of India, writes of her experiences in *Dawn in Central Asia*:

"When my second furlough became due I resolved to go home overland from Mardan in order to see for myself conditions prevailing in independent Moslem

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states, and also to get in touch with the missionaries on the other side of Afghanistan. The Danish mission was originally founded to prepare the way for the entry of the gospel into Afghanistan, but alas! that country is still closed to the gospel, as it was at the beginning of the century.

"Officially, there is religious freedom, but in Afghanistan this merely signifies freedom to remain a Moslem or to change one's religion to Islam from some other form of faith. Before any European is allowed to take up a post in Afghanistan he must first sign a written agreement not to enter into any political or religious controversy or conversation with the people of the country. The only Christian place of worship in the whole country is a small Roman Catholic chapel inside the Italian legation, to which a chaplain is attached. This concession was granted after much insistence on the part of the legation. Although it is now fairly easy to get one's passport viséed for Afghanistan, the officials there are on the lookout for anything akin to political or religious propaganda, and all doubtful literature is destroyed. I was therefore advised not to take any tracts with me on my journey.

Where East and West Meet

"I had picked a seat in a mail lorry for Kabul from Peshawar, and was just about to start when I was informed that the lorry was not 'in order' and could not leave. This occasioned a delay of three days. The next day was pouring with rain, but though I presented myself at the lorry office at 9:30 A.M. according to instructions, we did not actually leave

until noon. I had secured the front seat by the driver, and my luggage consisted of a suitcase, roll of bedding, and a lunch basket. The other passengers were all men except for one Moslem and one Hindu woman. After going through the Khyber Pass, the road became very bad indeed, owing to recent rains. We frequently stuck in the mud, and the cleaners had to dig us out. The delay caused by such proceedings will be well understood, and we had only covered thirty-four miles from Jalabad when the driver decided not to go any farther, as it was now dark and there was a good deal of water covering the road ahead. Moreover, they had just discovered that they did not have gas enough to reach Kabul! So they had to send a man back on foot to Minlar to telephone to Kabul to send them out some more gas in the next lorry bound for Peshawar. The place we were now in was a filthy little village. There was not a single decent house in the place; just one big room for travelers, into which all the men crowded. So I stayed in the lorry, made myself a fairly comfortable bed on the front seat and slept well till morning.

"On the next day we had not gone very far until we stuck again with one wheel buried deep in the mud. And the diggers had their work cut out, for the rain was pouring down and the road was more like a sea than anything else. In places it was steep and uneven, and the motion of the lorry was something like that of a sheep in a storm. Most of the passengers were more or less sick and looking green in the face. By five o'clock we reached another village, where we had to stop because our gas was exhausted. The smell in the village was so bad that I had to ask the driver to move the lorry a little outside, which he willingly did. Again I slept on the front seat.

A Blind Alley!

"As soon as possible after my arrival in Kabul I started to negotiate for the continuation of my journey across the country. My passport was in order, but things are not so simple as that in Afghanistan. Many fruitless visits had to be paid to consulates, and agencies, and I was met on one occasion with the helpful remark, 'Come yesterday.' (In Hindustani the same word is used for both 'yesterday' and 'tomorrow.') Finally, however, things were fixed up, my tickets secured, and the appointed day found me ready, seated with my luggage in the front seat of the mail lorry for Kandahar. But 'there's many a slip twixt the cup and the lip,' and my slip came in the form of an official who suddenly appeared and told me I could on no account proceed to the Persian frontier. Argument was useless; he was adamant and referred me back to the foreign office, and I was later informed that there was a rumor of trouble ahead, planes had been dispatched there, and it was impossible for a European woman to proceed in that direction; I had better return to India. But returning to India meant getting a fresh visé from the British consul, and that office was now closed for the Easter holiday! Such is travel in Afghanistan!"

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CHILDREN'S DAY

June brings us Children's Day. The observance of the day has become general throughout the Protestant Church. This has been brought about through the urging of Sunday School Associations, seconded by the denominations themselves. Of the various days which are observed in the Church year, this one is by no means the least important. One of the hopeful trends of modern life is the increasing attention which is being given the child. Children's Day as observed in the Church has an exhibitional side. Young children have a part in the program and the adults are given a chance to see the happy and attractive group from the Beginners and Primary Departments which are not in evidence on other occasions. This is a heartening and encouraging sight. Parents generally enjoy seeing their youngsters appear in public, and their interest in the Bible School is heightened in consequence. The more important aspect of the day is the opportunity it gives for stressing the responsibility of the home and the church toward the child. On the most important side of all, the moral and religious, we are belated and backward. We have not kept pace with what is being done for our children in other lines. We all know that the solution of all problems begins with the child. If we can raise our children to become God-fearing, self-respecting men and women, the future well-being of the Church, the State and society is assured. If the observance of Children's Day can be made to quicken the efforts of both home and Church to serve the moral and spiritual needs of the child, it will achieve a highly valuable end.—*The United Presbyterian.*

OUR UNDISCIPLINED AGE

Parents are complaining that their children in grade school aren't learning to read, haven't the foggiest notion of

spelling, and can scarcely write one word after another. Their arithmetic is chiefly games, their geography moving pictures, their history painting pictures of ancient costumes. Sometimes all these things are tied up together in the "unit" system, in which they are supposed to learn history, geography, arithmetic, spelling and Christian ethics while playing store. And in high school every imaginable form of "interest-activity" is

of God and the plan of salvation are surveyed in five weeks, we have "experience-centered" Sunday School classes where the Bible is quite unnecessary, and if referred to at all, only for courtesy's sake. Instead of God's Word, we have vague, prettified "ideals for living," in which the childmind is gently nudged toward honesty and unselfishness. And the essential, history-changing, life-transforming facts of the Bible story—the

things that made the gospel good news—are quietly omitted. ("What good does it do the child to know the story of the Israelites, the deeds of the prophets, or the missionary journeys of Paul?") I am not describing all Sunday Schools by any means, in the above picture. But I am describing a type of Sunday School which certain religious education agencies have been trying to foster for years. And I well remember how horrified one such agency was once when I spoke before it and advocated as strongly as I could the necessity of the pupil's mastering a solid substratum of Bible facts. In true Christian education there is no more a substitute for such mastery of solid Scripture facts than there is in mathematics for a mastery of the multiplication table.—*Christian Union Herald.*

THE BRIDE OF THE WORLD



A friend of the world is the enemy of God.—James 4:4

encouraged; while in the meantime the pupil finds it almost impossible to read a book, or tell what he has read after he has read it. Dartmouth, for example, has installed a course in elementary reading, so that its freshmen from "progressive" high schools will be able to follow their textbooks with some degree of success. What a commentary!

This shying away from anything that smacks of plain old-fashioned hard work is typical of the times in which we live. The educational system only reflects the undisciplined spirit of our age. We have become very impatient at all restraints here in America.

And this prevailing flabbiness, this refusal to accept discipline, is very evident in religious life. We see it in religious education. Not to mention the abandonment of Shorter Catechism instruction in favor of ever-briefer communicants' classes where the whole Word

CRIME AND THE BIBLE SCHOOL

With the decrease in the number of Bible Schools during the past year, there was an increase in crime, according to the Federal Bureau of Investigation's crime report for 1939, just published. The report listed religious facilities as one factor which might affect the amount of crime in a community. The chief religious facility in this respect would be the Bible School. An active, growing Bible School, doing its part in reaching the unreached, can help prevent crime.

That crime prevention is needed is shown by the 1939 report, which, among other facts, reveals the following:

Crime continued to increase. There was one serious crime in the United States every twenty-one seconds.

Large cities generally have higher crime rates than smaller communities. There were more arrests for age nineteen than for any other single age group.



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WAGF (Dothan)	1370 5:30 P.M.	Friday, April 12	WFTC (Kinston)	1200 7:45 P.M.	Friday, April 19
KVOR (Colorado Springs)	1270 4:45 P.M.	Sunday, April 28	WMFD (Wilmington)	1370 5:30 P.M.	Sunday, April 14
KOKO (La Junta)	1370 1:00 P.M.	Sunday, April 28	WAIR (Winston-Salem)	1310 9:45 A.M.	Sunday, April 14
KGEK (Sterling)	1200 12:15 P.M.	Thursday, April 18			
	CONNECTICUT			NORTH DAKOTA	
WNLC (New London)	1500 2:00 P.M.	Tuesday, April 16	KDLR (Devils Lake)	1210 10:15 A.M.	Saturday
	ILLINOIS			OHIO	
WJBC (Bloomington)	1200 8:45 P.M.	Tuesday, May 21	WMAN (Mansfield)	1370 1:45 P.M.	Friday, May 8
WGIL (Galesburg)	1600 9:15 A.M.	Tuesday, May 21	KLBM (La Grande)	1420 7:00 P.M.	*Tuesday, May 14 Thursday Saturday
	INDIANA			TENNESSEE	
WLBC (Muncie)	1310 6:45 P.M.	Sunday, April 21	WOPI (Bristol)	1500 9:15 A.M.	Monday, April 15
	MINNESOTA			TEXAS	
KVOX (Moorhead)	1310 8:00 A.M.	Sunday, May 12	KNEL (Brady)	1500 5:00 P.M.	Wednesday, May 8
	MISSISSIPPI		KPAB (Laredo)	1600 8:00 P.M.	Sunday, April 14
WQBC (Vicksburg)	1360 2:30 P.M.	Friday, May 8	KNET (Palestine)	1420 12:30 P.M.	Sunday, April 14
	NEW HAMPSHIRE		KIUN (Pecos)	1370 12:15 P.M.	Sunday, April 14
WLNH (Laconia)	1310 6:45 P.M.	Sunday, May 19	KRRV (Sherman)	1310 4:30 P.M.	Saturday, May 11
	NEW JERSEY			VERMONT	
WTNJ (Trenton)	1280 8:45 A.M.	Wednesday, May 22	WDEV (Waterbury)	550 2:30 P.M.	Monday, April 15
	NEW MEXICO			WASHINGTON	
KLAH (Carlsbad)	1210 4:30 P.M.	Friday, April 12	KXRO (Aberdeen)	1310 8:15 P.M.	Sunday, April 28
KICA (Clovis)	1370 9:30 A.M.	Saturday, May 18		WEST VIRGINIA	
KAWM (Gallup)	1500 11:00 A.M.	Wednesday, April 17	WPAR (Parkersburg)	1420 8:00 P.M.	Monday
	NEW YORK			WISCONSIN	
WNBZ (Saranac Lake)	1290 5:45 P.M.	Saturday, May 4	WCLO (Janesville)	1200 12:15 P.M.	Sunday, April 14
			WSAU (Wausau)	1370 3:45 P.M.	Wednesday, April 10

*Using program three times weekly.

Programs are subject to change without notice.

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More women were arrested in 1939 than in 1938.

November was the worst month for crime.

The Pacific States led in the number of major crimes per 100,000 inhabitants, although the East South Central States led in murder, the South Atlantic States in aggravated assaults and the East North Central States in robberies.

In the average offense of robbery during 1939 the property stolen was valued at \$102.75.

During 1939 there were 155,416 persons arrested for major crimes. Of that number, 51,186, or nearly one third, were less than twenty-one years old.

We must help increase the number and the size of the Bible Schools if we are going to do our part to prevent crime.—*The Lookout*.

A MOST URGENT TASK

"Train up a child in the way he should go, and when he is old he will not depart from it," is the scriptural admonition. The greatest and most effective cure for the juvenile crime wave sweeping America is a chain of Sunday Schools, teaching the youth of America of the Christ who alone is able to save. No less a person than General Pershing recently said, "The United States does not need more airplanes or weapons of warfare, but the greatest need today is for an unbroken chain of Sunday Schools across the continent equal in number to our public schools."—*The Evangel*.

VALUE OF EARLY DECISIONS

It is doubtless a serious mistake so to stress the importance of early conversion that middle-aged and elderly people may feel that they have "sinned away the day of grace." Nevertheless, there are overwhelming advantages in making the great decision in early life, even in childhood, both to the persons concerned and to the community. Rev. J. O. Wilson has graphically expressed this truth:

"Suppose that Paul had been converted at seventy instead of twenty-five. There would have been no Paul in history. There was a Matthew Henry because he was converted at eleven and not at seventy; a Dr. Watts because he was converted at nine and not at sixty; a Jonathan Edwards because he was converted at eight and not at eighty; a Richard Baxter because he was converted at six and not at sixty.

"How much more a soul is worth that has a lifetime of opportunity before it than the soul which has nothing! Lambs are of more worth than sheep in the realm of souls as well as in the marketplace."—*The Presbyterian*.

ELEVENTH ANNUAL CONVENTION OF I.F.C.A.

The Independent Fundamental Churches of America will hold its annual convention in Charlotte, N.C., June 3-7. Sessions will be held from Tuesday to Friday at 9:00 A.M., 2:00 and 7:30 P.M., with some of the evening sessions convening in the City Auditorium. Rev. G. H. Hendry, pastor of the Community Church and president of the Charlotte Bible Institute, will be host. The Independent Fundamental Churches of America now comprise seven hundred members, including pastors and churches in fellowship.

This eleventh annual convention presents a strong array of speakers. Copies of the detailed program may be obtained from D. W. Wood, 2230 S. 52nd Ave., Cicero, Ill., and information regarding entertainment will be provided by Rev. G. H. Hendry, 1023 Central Ave., Charlotte, N.C.

Some of the finest mountain scenery in the United States is found in and around Asheville, N.C., which is on the way to Charlotte from the West and North. Those traveling by train from the East will make connections at Washington, D.C., where another opportunity for sight-seeing is provided. King's Mountain National Park is but a short drive from Charlotte, and it is planned to spend an afternoon during the convention at that historic beauty spot. Charlotte is on the main line of the Southern Railroad between Washington, D.C., and Atlanta, Ga., and is in the busy southern textile district where some of the largest cotton mills in the world are located.—*Bulletin*.

DECREASE IN CHILD POPULATION

A decrease in the total number of children in the United States will be recorded by the census which is now being taken, and the increase in the total population in the last ten years will be shown to be only half the increase in the preceding decade. These statements are made by Dr. Warren S. Thompson, director of the Scripps Foundation for Research in Population Problems. Miss Katherine F. Lenroot, Chief of the Children's Bureau of the Department of Labor in Washington, agrees with him. She points out that whereas the 1930 census showed a decrease in the number of children under five years old, the 1940 census will be the first to record a decrease in the total child population. She said that in 1930 there were 48,300,000 persons under 20 years of age and today the number probably will be about 43,000,000. The number of births to 1,000 of population has declined more than one-fourth in the last quarter-century, she said, and the decline in infant mortality has only partly compensated for this. She asserted that 51 per cent of the children born in the United States

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are born in families whose incomes are under \$1,000 a year and that most of the children are being born in rural areas, particularly in the southeastern section of the country.—*The United Presbyterian*.

THE ONE PERSON SHE SHOULD KNOW

A few weeks ago there appeared a newspaper account of a Southern girl of sixteen, the daughter of a poor farmer, who made her way to Memphis, where for the first time in her life she saw such things as electric lights, trolley cars, moving pictures, and heard a radio. She was described as intelligent, but had never heard of leading world characters of the day. "I knew," she said, "it couldn't be a dream, because I never dreamed anything as wonderful as this." This case has led *America* to moralize a bit:

"The country is astonished on discovering a girl ignorant about radios and electric lights and trolley cars, but it is not astonished at seeing millions of boys and girls ignorant about God and their own souls. . . . One American girl does not know who Hitler is: that's simply amazing. Millions of American girls do not know who Christ is: that's not amazing at all in this so-called Christian country. . . . The Travelers' Aid Society told the Tennessee girl who Hitler is. Will our educational system, please, tell the millions of American boys and girls who Christ is?"—*The Presbyterian*.

June, 1940

CONFERENCE OF SUNDAY SCHOOL WORKERS

Something new in summer conference work is promised by the New England Fellowship in its Institute for Sunday School Workers, to be held from July 1 to 13 inclusive, at the campground at Rumney, N.H. Using the class-technique, it provides training for workers in biblical and technical subjects, and an interesting program for everyone who attends.

Full credit of the Evangelical Teacher Training Association will be offered for the two-week courses, and one-week series on Luke, Revelation, Growth of Christianity, Journeys of Jesus, Personal Work, etc., will be available for those who cannot stay for the entire period. Miss Kathryn M. Evans, 5 Park St., Boston, Mass., is registrar.

AMERICA'S CHILDREN

In 1930, there were approximately 38 million children in the United States under 16. Today there are 36 million. In 1950 there will be still less.

Nearly 17 per cent of the nation's children are in New York and Pennsylvania. Less than 6 per cent are in the three Pacific Coast States. Children in Nevada equal about eight-tenths of 1 per cent of those in New York State.

There are regions which have proportionately more children than others. Farm areas have a higher per cent of children in proportion to their elders than do cities. Foreign-born families have more children than native-born. Rural Negroes have more children than rural whites. Native white families in cities have a higher proportion than city Negroes. Poor people have more children than do people in middle and upper income levels. Women with grade school education have more children than college women. Regional variation in fertility is also very striking with the South leading in number of children.—*War Cry*.

SOUTHERN BAPTISTS AND THE WORLD COUNCIL

We doubt whether a more significant and satisfactory statement of an important matter has been expressed for Baptists so succinctly. In about 300 words the committee with fraternal courtesy sets forth adequate reasons why our Convention cannot look with favor upon membership in the World Council. They are:

(1) The Convention authority is limited by its constitution to "eliciting, combining and directing" Baptist energies in missionary, education and benevolent work. (2) The Convention is entirely without ecclesiastical authority, and is in no sense a "Southern Baptist Church." (3) The totalitarian dangers that threaten the political life of the world and which are now increasingly apparent in the field of religion, are regarded by Baptists as a warning of threat to the autonomy of democratic churches and the free worship of God. (4) These tendencies warn Baptists of the increasing need today that they shall keep themselves free to bear witness before the world to the gospel of Christ apart from all constraints and restrictions of an imposed ecumenical religious conformity.—*Western Recorder*.

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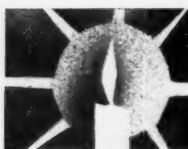
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LOVING AND SERVING

"Love God and do as you please." I saw this motto on a church bulletin board. It startled me at first, and I still have misgivings as to the propriety of giving such advice so promiscuously. Many who saw that motto did not think it through and may have been led into error through it. *But, after all, is it not true that if we love God we will please to do His will?* If our hearts are right we need not fear the issues of life. *Otterbein Teacher.*

KEEPING THE SABBATH HOLY

Speaking in London, Canon Ottley told the following story as illustrating some folks' idea of keeping the Sabbath. A Scotchman, one Sunday, went into his back yard to mend a barrow. The loud banging which accompanied the driving in of the nails brought his wife to the door. "Donald, Donald," she cried, "what are ye about on the Sabbath?" "I tell ye, I must mend the barrow. I want to use it," answered her husband. "Ye must not," was her reply. "What'll the neighbors say? Or, if ye do, ye must use screws. *It's the Lord's Day.*"—*Sunday School Chronicle.*

THE WONDER OF GOD'S WORLD

Recently a bird enthusiast, in one walk through the suburbs of Meridian, Miss., saw fifty-two species of wild birds, which he listed by name. Many people do not know that there are so many kinds of birds in the whole world. What a wealth of variety in God's creation! Close study of birds and flowers and trees and even stones reveals the marvelous poetry of God's handiwork. *What a pity that many are so concerned with what is distant, in time and space, that they never find "sermons in stones, books in running brooks, and God in everything!"*—*Christian Thinker.*

THE AMUSEMENT-MAD WORLD

If ever there was a time when men and women ought to be serious, this is the day; and yet people today are pleasure mad. You find people all over the land turning away from the things of God and turning to fables or devoting themselves to pleasure in its most extravagant forms—anything to give them a new sensation, a new amusement.

Did you ever think of that word "amusement"? David said, "While I was musing the fire burned." "Muse" means "to think." But in "amuse," the "a" is the negative; so "amuse" means "to not think"—and *the Devil is busy today with all kinds of devices to keep men from thinking.* If men think there is some hope of their salvation!—H. A. Ironside, in *Lamp of Prophecy.*

"HE LOVES YOU TOO MUCH"

An atheist, blaspheming in a certain market place, challenged God to show his power by striking him dead within five minutes. The five minutes elapsed, and following the tense delay, the man spoke to his audience, saying, "What did I tell you?" An old lady standing by said, "Sir, have you any children?" "Yes," replied the man. "Why?" "Well," said the lady, "if one of your children handed you a knife and said, 'Kill me, Daddy,' would you do it?" "Why, no," replied the astonished man, "I love them too much." "That is exactly why God did not strike you dead," said the lady. "He loves you too much."—*New Century Leader.*

YOU CANNOT CHEAT GOD

Lyman Abbott knew a college fellow "who was pretentiously pious and constitutionally lazy." He was always at his class prayer meeting and always unprepared in recitation. An eccentric professor once rebuked him before the class in the following manner: "You're a professor of religion, aren't you?" "Yes, sir." "And a member of the Society of Inquiry?" "Yes, sir." "And of the Missionary Board?" "Yes, sir." "And always at the class prayer meeting?" "Generally, sir." "Yes; and always unprepared; never have your lesson; hopelessly lazy. Well, I can see through your piety; and I guess the Lord's as farsighted as I am!"—*Sunday School Journal.*

EFFECTUAL PRAYER

A young man in Indiana left home for a business opening in Ohio. There, a man from his own native place found him, and was shocked to discover that he had become a profane swearer. Returning home, he felt constrained to tell the pious parents of his awful degeneracy. They said little, and, in doubt whether they had understood him, he called the next day and repeated the statement. The father calmly replied: "We understood you; my wife and I spent a sleepless night on our knees, pleading in behalf of our son; and about daybreak we received the assurance from God that James will never swear again." Two weeks after, the son came home a changed man. "How long is it since this change took place?" asked his rejoicing parents. He replied that *just a fortnight before* he was struck with such a sense of guilt that he could not sleep, and spent the night in tears and prayers for pardon. Mark, there had been no time for any parental appeal, or even for a letter of remonstrance. *While they were praying for him God moved him to pray for himself.*—*Illustrator.*

There are no disappointments to those whose wills are buried in the will of God.—Faber.

SHINGLING IN A FOG

There is a ridiculous story of a Cape Cod native who was shingling his roof in a fog so dense that he failed to notice when he had reached the end of his roof and went right on shingling out on the fog. Something of the same kind, however, does really happen to people who on a genuine search for truth do not notice the point at which they have left reality behind.—J. S. Zelle, in *Western Recorder.*

FORGIVEN SIN

A story is told of a woman who came in distress to a minister, carrying in her hands a mass of wet sand. "Do you see this wet sand, sir? That is I, and the multitude of my sins, which cannot be numbered."

The minister spoke calmly to her, saying, "Go back to the beach and take a spade with you. Heap up a big mound of sand; pile it as high as you can. Then stand back on the shore and watch what happens to it when the tide comes in."

Of course when the tide flowed in, it completely swept away the pile of sand. And likewise *when God forgives sin, He takes it away as completely as the incoming tide carries away the heaped-up sand.*—Adapted from *East and West.*

BACKSLIDER RECLAIMED

A pastor related in our hearing how he once had under his care a church blessed with many innocent women. One of the best of these, who had overworked herself, suddenly became, as she supposed, "a castaway." She sent for her pastor, and confided to him her deplorable condition. She could not pray. To read the Bible was a hated task; she must be a castaway. The pastor considered for a while; then he said, "Have you confidence enough in me to do exactly what I tell you?" "Certainly," she replied; she had full confidence in her pastor's judgment. "Put your hand in mine," he said. She obeyed. "Now give me your solemn promise never to open a Bible or attempt to pray until I give you leave." After a moment's hesitation she made the required promise, and the minister took his leave. I think it was that very day—perhaps the day after—that a messenger came in hot haste for the minister to hurry to the good sister's house. With a quiet smile the pastor turned to that errand. As he showed his face at the door the sister rushed to him, crying, "Release me! release me quick, or I shall pray! I must pray, I will pray—you shall not hinder me!" "Do pray," said her pastor; *and that was the last of her being "a castaway."*—*Christian Age.*

Youth on The Air

(Continued from page 539)

and listening audience. The remainder is made up by the church, so that today "Youthtime" is a regular Sunday morning feature to radio listeners.

"Youthtime" began with young Mr. Bates. As an undergraduate in preparation for the ministry he was struck by the statement of the Boston statistician, Roger Babson, that the coldest territory (spiritually) of the United States lay between Erie, Pa., and Cleveland, Ohio. Then when, three years later, he began his pastorate in this same territory he determined to disprove the statement. . . . The results? . . . It was late in 1937 that the pastor of Nottingham Baptist Church decided that the time was ripe for a Christian radio broadcast in the Cleveland area. Previous experience in radio broadcasting as a student at Moody Bible Institute—together with the faith that the Lord was calling him to this ministry—furnished Mr. Bates with the confidence he needed. In January of the next year he launched a 13-week series of quarter-hour programs. Then he sat back to see if anything would happen.

It did. And before the first 13 weeks were up it became clearly apparent that this so-called spiritually cold sector not only had listened to Christian broadcasts—but also clamored for more. As a result a half hour program was started again in January, 1939—this time calculated to run through until Easter. But when Easter came there was no stopping. It continued until March, 1940. Then just before this Easter the program was revamped, boosted to a full hour and named Youth Church of the Air. From then on "Youthtime" has drawn record studio audiences, while mail response has been upped—all with the results that an increased number of persons have been led to an acceptance of Jesus Christ as Saviour and reports of blessing received from listening, flood the mails.

What is the future of the Youth Church of the Air? It is hard to say. But one thing is certain: just as long as the avowed purpose of the program continues to be " . . . From Sunday to Sunday, to bring to you God's Word, for we believe in the written Word and the living Word. We believe the Bible to be the infallible Word of God, given by inspiration of the Holy Spirit through fallible men"—that long the program will continue to be a blessing in the hands of the Lord. And that long, too, it is likely to continue to be an inspiration to Christians who rejoice in the presence of such an effective witness to the gospel of Jesus Christ.



Youth Page

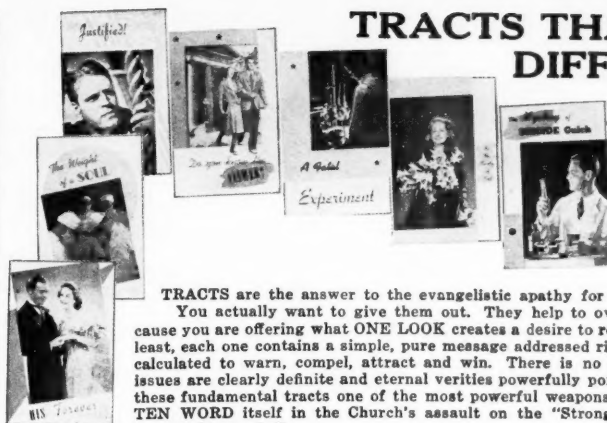
(Continued from page 552)

Only in this way can she teach them that there is a sky, and that they have wings for a wider, fuller, lovelier life. And while the crashing and the tearing goes on, her great pinions are outspread to keep them up. And so through fear and fret, through despair and loss, through panic and bewilderment, they learn to soar.

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★ Grant Stroh

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CIVIL AND RELIGIOUS LIBERTIES

J.R.H., Sturgeon Bay, Wis.

Question: What do you mean by our being deprived of our civil and religious liberties?

Answer: We had in mind those liberties which were won by the civil and religious wars from European states controlled by Romanism. These wars followed the great Reformation of the sixteenth century. America was founded largely by emigrants to this land in order to be free to worship God as they wished and to establish and control their own government. Today both of these rights already have been destroyed in atheistic Russia and are seriously threatened in totalitarian Germany.

TWO GENERAL RESURRECTIONS

J.W.B., Wichita, Kan.

Question: Who will participate in the resurrection?

Answer: There will be two general resurrections. All of the saved will have part in the resurrection from among the dead (I Thess. 4:13-16; Phil. 3:10, 11; Rev. 20:4). The rest of the dead will be raised after the thousand years (Rev. 20:5, 12-15).

HADES

J.H., Hingham, Wis.

Question: What is the difference between hades and hell?

Answer: There is practically no difference, hades being the Greek equivalent for hell. Both words originally referred to the place of departed spirits. A change in this usage appears to have begun in the time of Christ, hell signifying the place of future torment and Abraham's bosom the place of blessedness (Luke 16:19-31).

At the present time we distinguish between hell, the place of punishment, and heaven as the place of reward. Many believe that when Jesus ascended to heaven, leading captivity captive (Eph. 4:8-11), He took with Him all the saints who had previously died, and that He left behind in hell all of the wicked dead. According to the experience of

the apostle Paul, heaven is now the place of Paradise and not hades (II Cor. 12:4).

THE UNPARDONABLE SIN

W.B.K., Jackson, Miss.

Questions: (1) What is the unpardonable sin? (2) Can it be committed now?

Answers: (2) We are answering the second question first because if this sin cannot be committed now, as some claim, why worry about it? But we believe it can be committed now, because the Greek word translated "world" is a time word, and means "ages."

(1) To the present writer, the unpardonable sin is blasphemy against the Holy Spirit. In a very personal sense He descended from heaven on the Day of Pentecost and is still here in the world witnessing to the Saviourhood and the Lordship of Jesus Christ. If those who listened to Christ when He was upon the earth, beheld His miracles, and then attributed them to Satan, thus committed the sin of blasphemy, equally so they who now deliberately reject the testimony of the Holy Spirit to the One who speaks to them from heaven (Heb. 12:24, 25) blaspheme against the Holy Spirit, and that is unforgivable.

JESUS AS ONE OF A FAMILY

S.M., Chicago, Ill.

Question: Did Jesus have brothers and sisters?

Answer: We answer this question in the affirmative, according to Matthew 13:55, 56; that is, they all had the same mother. In reality, God was the Father of Jesus (Luke 1:30-35; Matt. 1:18-20), hence He was both the Son of Mary and also the Son of God. As Son of man, Jesus was Mary's "firstborn son" (Luke 2:7); but other children were born to Mary, and naturally they are referred to as His brethren and sisters. James is said by Paul to have been "the Lord's brother" (Gal. 1:19). In addition, we need also to remember that Christ was in the beginning with God, and was God the Creator (John 1:1-3). The idea that the virgin mother had no other child than Jesus is a tradition from the Church of Rome.

THE ALL-PREVAILING NAME

A.M.B.T., Amery, Wis.

Question: When praying, is it proper to close our prayer by adding, "in Jesus' name," or "in the name of Jesus"? Is it scriptural?

Answer: It is scriptural to pray in the name, whatever its form, if it represents the person of our Lord and Saviour Jesus Christ. According to Him who is now the one intercessor and mediator between God and man, we

should pray in that wondrous name (John 14:13, 14; 15:16; 16:23, 24). The name stands for, or represents, the person to whom it belongs. Only as such is a name of any value. Whether we use the name Jesus, or Christ, or Jesus Christ, or the Lord Jesus Christ, why should it matter? All of these names refer to the same blessed person. The following quotation appears to cover the ground: "Christian prayer in its full New Testament meaning is prayer addressed to God as Father, in the name of Christ as Mediator, and through the ennobling grace of the indwelling Spirit."

MANY YET FEW

W.H.M., Bellwood, Pa.

Question: What is meant by the last statement in Matthew 22:14?

Answer: Evidently the "called" represent those who receive the general gospel invitation. They may have had godly parents and companions who are saved, but association with the godly never makes the unsaved godly. Salvation is a personal experience, possible to all who receive the invitation, but the rejection of the invitation proves that even lost people, however good they may have been, never have been chosen "to salvation through sanctification of the Spirit and belief of the truth" (II Thess. 2:13). Not chosen because they have not accepted the invitation.

THE AUTHOR OF SICKNESS

A.I.T., Bellevue, Mo.

Question: Who is the author of sickness, God or the Devil?

Answer: In general we may attribute sickness to Satan as one of the indirect results of sin. On the other hand, sickness is sometimes due to the direct judgment of God (Lev. 26:15, 16; Deut. 28:61; Mic. 6:13). At other times, however, sickness is the result of human ignorance or neglect, and neither God nor the Devil should be blamed. Much sickness has been caused by unsanitary conditions either within the home or without. Certain epidemics, such as malarial fever, yellow fever, may now be controlled by well known precautions and sanitary measures. Why blame God for what we ourselves may remedy? The question is one which cannot be answered dogmatically.

MOSES AND GENESIS

E.S.A., Louisville, Ky.

Question: How can I answer a young history professor in a Christian college (so-called) who claims that Moses did not write the first five books of the Bible, particularly Genesis?

Answer: In the first place, who except Moses could have written the Pentateuch? Who was better qualified than he? He was a devout Hebrew, inheriting

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all the patriarchal wisdom which had been handed down by word of mouth from generation to generation by men whose longevity overlapped a number of generations. For example, Noah lived three hundred and fifty years after the Flood, so that he could have passed on to others all the divine revelations and all of the human wisdom which preceded the Flood. By natural gifts Moses was an exceptional man, and also was "trained in all the wisdom of the Egyptians"; and finally, chosen by God for the herculean task of delivering His people out of the hands of the Egyptians. To my mind, the unity of the Pentateuch also points to a single authorship. "Pentateuch" means fivefold book; one book, not the five separate books as we now sometimes think of them. The present division into five parts probably was made by Greek translators. The manuscript itself is said to form a single roll, or volume, not divided into books, but into larger and smaller sections. It was called "the law of Moses," or "the book of the law of Moses," or simply "the law" (II Chron. 25:4; 35:12; Ezra 6:18; 7:6; Neh. 8:1; 13:1). Consult also a good concordance to see how Christ and the New Testament writers regarded the law of Moses.

THE LORD'S DAY

R.T., Chicago, Ill.

Questions: (1) Is it not a fact that Constantine, the Roman pope, changed the day of Christian worship from the seventh to the first day of the week? If so, what year was it changed? (2) Is it not a fact that after the resurrection of our Lord His disciples still worshiped on the seventh day?

Answers: (1) You probably have in mind the first Council of Nicea, which met in A.D. 325; but Constantine was not the pope. He was emperor of the Roman empire. He did not change the day of Christian worship, but this council simply legalized the first day of the week as the Christian day of worship. It had been the practice of the Christian Church from the beginning to worship on the first day of the week, the day of the resurrection of our Lord. The phrase itself occurs only in Revelation 1:10 (see also Matt. 28:1; Mark 16:2; Luke 24:1; John 20:1, 19; Acts 20:7; I Cor. 16:2). The subapostolic Church clearly distinguished between the Lord's day (first day of the week) and the Sabbath. (2) This is not a fact. Both days may have been observed by Jewish Christians; but let us remember Paul's injunction in Romans 14:5, 6.

A WARLESS WORLD

F.C.P., Los Angeles, Calif.

Question: Concerning the prophecy of Isaiah 2:4 and Micah 4:3, do you believe these conditions will be caused by what is described in Joel 1:4?

Answer: Most certainly not. The prophecy in Joel is restricted to Palestine and describes a condition of famine, or at least shortage of food, caused by the destroying creatures mentioned. Joel's prophecy pertains to the end of

the present age, while Isaiah and Micah describe cessation of world-wide war, which is to follow the present age. Implements of agriculture and horticulture will supersede the weapons of war as symbolized by the sword and the spear. Nations will not even learn war any more. Ruling from Jerusalem, Jehovah Himself will judge between the nations, and peoples and nations will look to Him, will be taught by Him, and will worship Him. Only thus will it be possible for wars to cease unto the ends of the earth. The millennium will have come.

WITH HIS BRIDE

H.D., Portsmouth, Ohio.

Question: Are the words, "and the bride," omitted in the Greek text of Matthew 25:1?

Answer: We find no indication of any such omission. In fact, the Bride does not come into view in this parable. Many believe that since the marriage occurs in heaven (Rev. 19:6-9), the Church will surely return with the Bridegroom. The virgins in this parable represent the friends of the Bridegroom, who will be fully forewarned of His return. Not so as to the rapture of the Church. Of that event, no forewarning will be given.

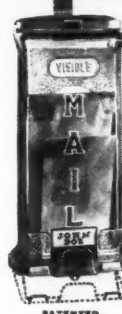
THE WAY TO HEAVEN

A.O.O., Morrison, Ill.

Questions: (1) Which comes first, faith or repentance? (2) Can a man get to heaven by keeping the Ten Commandments but not accepting Jesus Christ as Saviour? (3) Is it right for a Christian woman to paint her fingernails?

Answers: (1) If you mean saving faith, I would ask, how can we separate two things which belong together? While true that a person may be truly sorry for his sins and decide to turn away

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from them forever, this decision would not save him. His repentance still might not be "repentance unto life." This kind of repentance cannot exist except as conjoined with faith. Also it is true that where true faith exists there is also true repentance. Thus true faith and true repentance (toward God) go together, being two parts of the same act. It matters not which takes precedence, and individual experiences may vary or seem to vary. (2) The Ten Commandments are laws of conduct. As summarized by Christ (Matt. 22:36-40) supreme love toward God is essential to the keeping of them. Even the perfect keeping of them would not guarantee one's entrance into heaven because they do not cover the sin problem. Not only has no person ever lived without committing sin of some kind, but the sinful nature, or disposition with which one is born must also be changed in order to be made fit for heaven, for "all have sinned, and come short of the glory of God" (Rom. 3:23). Not having a perfect righteousness of our own, we are dependent upon the righteousness of God being placed to our account, because we are "justified freely by his grace" on account of Jesus Christ's atonement for our sins (Rom. 3:24, 25). (3) Such a practice either indicates a false pride, or else the desire for worldly popularity, or to enhance one's personal charm. Why not follow the apostolic injunctions (I Tim. 2:9; I Pet. 3:3, 4)?

FOUNDATION STONES

A.M.B., Weldon, Iowa.

Question: What is the meaning of Matthew 16:16-18?

Answer: The expression of Peter's faith in Christ brings into the limelight the two essentials of the being of Christ, namely, His Messiahship and His true deity; the long promised Messiah, who is yet to redeem Israel, and also the eternal Son of the living God. No doubt Peter expressed the conviction of all the apostles, and Jesus was pleased. Yet such a conviction was because of the special revelation of the Father (v. 17). "Thou art Peter," the rock; but when Jesus added that "upon this rock" He would build His Church, another word was used, *petra*, which refers to the facts of Peter's confession (v. 16) rather than to Peter himself. The honor bestowed upon Peter in verse 19 was later bestowed upon all the apostles (Matt. 18:18).

We may do the little without doing the great. That is the mischief; and we so do the little as to imagine that we are doing the great, which is the still deeper and more fatal mischief. But we cannot do the great without doing the little. That is the beautiful relation and issue of things in Christian life and experience. We cannot pay attention to "judgment and the love of God" and allow the little taxations to escape notice.—Joseph Parker.

Prophecy and Youth Today

(Continued from page 536)

man, but I have enumerated a few discrepancies to let you see your words do sometimes reach one well acquainted with one of the two oldest rackets in the world, Religion and Prostitution."

Awful, you say! Yes, it is awful. It is from a true child of the world, the lost, sinful world whose prince is Satan. But I cannot help wishing one thing. I wish that all of us believers were as consistent in our faith as this poor, deluded soul in his unbelief. Could we all, I wonder, not on the basis of future intention but present and past practice, write like this of our children? Just a change here and there in the atheist's phraseology will suffice:

"I acknowledge my need of the real and living Christ to guide me in life. With Him I have the fortitude to fight the various disappointments of the world. My children are educated in the Bible, the reason for the hope that is in them, and prayer, and I have educated them to answer any unbeliever with his questions culled from the lying literature of apostasy. I would allow no child of mine to be taught a false philosophy in the name of liberal education, and thus abuse his mentality.

"My attitude on Christianity I cherish with all my heart and mind and soul. I speak openly when asked if I believe. I am always glad to subscribe to any organization or movements for the spread of the Bible, the defense of the faith, and the evangelization of the lost."

"The testimony of Jesus is the spirit of prophecy." In the face of apostasy, in the face of the appalling need of a score of million of pagan and spiritually starved youth, in the light of our soon-coming Lord, may prophecy really be for us this one thing above all else—the testimony of the Lord Jesus Christ!



"That they should bear upon their shoulders."—Numbers 7:9.

Shoulder burdens are heart burdens, and dearest of all. Choice things from the ark and the altar; cords and tassels for the curtains; vessels of silver and of gold; cups and instruments of the holy service. Well wrapped and tenderly cared for, one can imagine those shoulder portions, cherished of God. They need to be emphasized in this kingdom. Can you not see the sons of Kohath, moving softly forth with their sacred burdens, little gifts but great, kept for God? We see it in a measure today. Varied burdens for the sanctuary. Heavy loads nobly borne by the sons of Gershon and Merari, lesser lifts for Kohath, carried by hand or resting on the shoulder, but near to the heart; devoted, all, to God. Perhaps your smaller burden, well designed, may be a kindly hand under some mother's arm at the door; or a welcome, shoulder high, to the stranger. It is all for the sanctuary and for God, if it be from the heart.—John Weaver Weddell.

Moody Monthly

INTERNATIONAL UNIFORM

Sunday School Lessons



★ Harold L. Lundquist

Readers of this department may be interested to know that Dr. Lundquist broadcasts over W-M-B-I a half-hour discussion of the Sunday School lesson, based on these notes, each Tuesday at 3:00 P.M. and Friday at 7:00 P.M., Central Daylight Saving Time.

June 9

EZEKIEL TEACHES PERSONAL RESPONSIBILITY

Ezekiel 33:7-16

Golden Text: So then every one of us shall give account of himself to God. —Romans 14:12.

Personal responsibility is a subject well worthy of careful and repeated consideration. We talk so much about social, national or racial responsibility that we are prone to forget that the social order, nations and races, are made up of individuals. While there is in a sense a national or racial entity, it may be said that it only reflects the characteristics and customs of the persons making up that group. Society as a whole has responsibilities, but they are neither recognized nor discharged by an impersonal entity known as the social order. We, the men and women who make up society, determine its standards by our personal character, and make possible its achievements or failures by what we do or fail to do.

The Bible, while recognizing the relationship and responsibilities of nations and social groups to God, rightly stresses individual responsibility. It is man who is made in the likeness and image of God. He is the one who has fallen into sin, and he needs the regenerating grace of God in the Lord Jesus Christ. It is man who stands responsible to God, both as an individual and as God's representative in carrying His message to others.

I. Man's Responsibility for the Lives of Others (vv. 7-11).

Ezekiel had the official responsibility of a watchman sent by God to his own people in their captivity in Babylon. His was a special calling, and yet is it not true that, according to the teaching of the New Testament, every Christian is called to be a witness, a winner of souls, a watchman warning, giving God's call, constantly urging men to forsake the way of destruction and turn to Him? We may therefore all study with profit the Lord's word to His watchman. Observe

1. The Watchman's Commission (v. 7). His appointment is by God, and the warning words he is to speak are given

to him by God. That should distinguish every true preacher and teacher of the gospel. He should be a God-called man, presenting the Word of God. Otherwise, his ministry will have little meaning and no real power. The same is true of every Christian; a personal touch with God must precede his efforts to win others to God.

2. The Watchman's Responsibility (vv. 8, 9).

Being a watchman is not a duty that one bears lightly, for it has grave responsibilities. Lives are dependent on the vigilance and faithfulness of the watchman. Even those who watch over worldly goods or who guard the safety and comfort of others are held by us to a high measure of responsibility and are liable for misfeasance or carelessness in office.

What about those of us to whom the destiny of eternal souls has been committed? Preachers, Sunday School teachers, fathers, mothers, sisters, brothers, friends or acquaintances—every one of us bears that sacred and solemn responsibility. Only by earnest faithfulness can we avoid the consequences of failure on our part. Read the solemn words of verses 8 and 9.

3. The Watchman's Message (vv. 10, 11).

The Jews who were in captivity because of their sin and failure were despondent. They saw no ray of hope; they were under the overwhelming burden of their sin. The message of God's watchman was one of hope to the repentant people. God is gracious toward the sinner and has no pleasure in punishing him.

"Why will ye die?" places the responsibility squarely where it belongs—on the sinner himself. God does everything possible to bring him to repentance. If he dies in his sins, it is in spite of God's plea, His patience and His grace.

II. Man's Responsibility for His Own Life (vv. 12-16).

Whatever may be our responsibility for the lives of others, certain it is that we must each one answer to God for our own lives. Ours in the glorious opportunity of living our life—and ours is the responsibility for it.

The word of the Lord to Ezekiel deals with two fundamental problems: (1) What about the man who apparently lives a righteous life and then suddenly falls into sin? (2) Is there any hope for a repentant sinner who has wasted his life thus far, but who is now ready to turn to God in real contrition and faith?

1. Consistent Living Required (v. 12).

This verse evidently does not mean that a righteous man overtaken in a moment of defeat is lost. It rather refers to the one who has made an outward show of being righteous, possibly in all

sincerity, but at the same time in unnecessary ignorance of God's Word, and who has thus come to depend on his own past good record. Trusting in his own strength and good behavior, he has then fallen into careless living, and all at once his true character is revealed in outright wickedness. That man cannot then draw on his past record as though it were a bank account to be used to justify him in his hour of failure.

Righteousness is a matter of the heart. To the Christian it means a change of heart, a spiritual rebirth. It is not a matter of conduct, laying up merit; it is a changed life, expressing itself in changed conduct and consistent living, not only yesterday and today, but also tomorrow.

2. Real Repentance Accepted (vv. 13-16).

God was ready in Ezekiel's day to accept the genuinely repentant man and woman. Infinitely more precious and warm is the welcome that Christ now gives to sinners who turn to Him, for He, our blessed Lord, has now worked out the way of salvation on Calvary's tree.

It is a great difficulty which faces the honest man who, when he is urged to come to Christ, realizes that he has wasted a life in the service of the Devil and his own evil desires. Now he wonders how God can be so loving and gracious as to forgive and receive him into the full sonship and eternal life. That is grace—purely unmerited favor—shown by God in Christ and open to everyone. Whosoever will may come, and to those that do come, He gives the "power to become the sons of God, even to them that believe on his name" (John 1:12). "He shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him" (vv. 15, 16). Amazing grace!

June 16

HAGGAI URGES THE BUILDING OF GOD'S HOUSE

Haggai 1:2-12

Golden Text: And let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is.—Hebrews 10:24, 25.

Religious work—or, more correctly stated, Christian work—is a difficult and discouraging task, except for the grace and blessing of God. Not only does the Christian worker have to struggle against that archenemy of God and of the souls of men Satan himself, but he must overcome the deadly indifference and carelessness of men both outside and inside of the Church. Then, as if that were not enough, he finds another enemy, the discouragement of his own heart. We know that the joy of the Lord, which is the Christian's strength, the grace and

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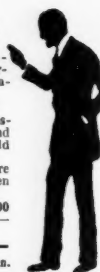
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power of the victorious Christ, and the indwelling of the Holy Spirit are more than sufficient to meet all these difficulties, but for the moment we want to face the fact that there are real problems and serious ones in Christian work.

Haggai ministered to the Jews who had returned from captivity and who had begun to rebuild the temple. Opposition had developed before they had made more than a beginning, and they at once gave up and turned their interest to their own affairs and the building of their own homes. God was displeased by this sinfulness on their part, and brought judgment upon them through a prolonged drought. Haggai was called to awaken their conscience and to encourage them to action. What a needed ministry and precious opportunity, to be the encourager of the Lord's people to do His work.

I. Consider Your Ways (vv. 2-6, 9-11).

It was not necessary for the prophet to work up any eloquent plea to stir the conscience of the people. He had only to point to their own ways. They were thus faced with three reproving facts.

1. Indifference (v. 2).

Their work on the Lord's house had been stopped by enemies, but even after that matter had been cleared by the finding of the edict of Cyrus, they were negligent and indifferent, saying the time had not come to build. The same kind of folk today are very sure that the congregation simply cannot afford to keep up preaching services, or heat and light the church for Sunday School. Indifference is a deadly thing. Let us wake up and bestir ourselves.

2. Selfishness (v. 4).

They built for themselves ceiled houses and lived in luxury, while God's house lay waste. One is reminded of our own communities, which have money for every conceivable comfort and convenience, but only a few niggardly pennies for God's work. The statistics of recent years report a decrease in contributions to the Church in contrast with an increase in the sales of luxuries.

3. Loss (vv. 6, 9-11).

Being stingy toward God is a losing business. He has only to withhold His blessing and we will find ourselves destitute. That is true in the physical realm and is even more true in the spiritual life. Withholding from God will always result in loss. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty" (Prov. 11:24).

II. "Build the House" (v. 8).

God's work is constructive. He may have to destroy and tear down, but He only takes away the old and undesirable that the new and worthy may be built. Three words stand out here.

1. "Go."

The Lord wants His people to get into action. Haggai was interested in getting things going. Let us follow his example.

2. "Bring."

We are not to come to the Lord's service empty handed. He has given us all things. Only as He blesses do we have

anything to bring, but is it not sad that too often we fail to bring even that which He has supplied?

3. "Build."

God's work is committed to us. We are to be His builders. We know that we labor in vain without His blessing, but as we build for Him we may expect His blessing. He says, "I will take pleasure in it" (v. 8).

III. "The People Obeyed" (v. 12).

"Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (I Sam. 15:22). God is looking for obedient people, and is ready to bless and use them. It is significant that the response to Haggai's message came from the ruling class, the religious leaders, and from the people as a whole. The leader, in obedience to God, was

1. The Governor.

One wonders what progress America would make back to God if its rulers were to lead us in obedience to His commands and in seeking His face in repentance and prayer. Thank God for every truly spiritually-minded national leader, and pray that others may yield themselves to the control of the Lord. Then came

2. The High Priest.

All too often religious leaders have actually hindered the work of God—and what a hindrance they can be! We read that in Haggai's time the high priest obeyed. Christian leaders, are we too going before our people in unquestioning obedience to God? If not, why should we not begin now?

With such leadership, we are not surprised to hear that

3. The People also Obeyed and Feared God.

Many capable Christian workers believe that the youth of America of our day, far from being worse than their fathers, are actually seeking for real spiritual leadership. Of course, we know that there are some wicked and vicious people in the world, but there are many who are actually hungry for the better and nobler things of life. They are ready to follow those who will go before them in the way of life and in obeying God and His Word.

June 23

MALACHI DEMANDS HONESTY TOWARD GOD

Malachi 3:7-18

Golden Text: Bring ye, all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.—Malachi 3:10.

Spiritually sick—and desperately so—was Israel in the days of Malachi. The nation had been released from captivity in Babylon and had been back in their own land for almost a century. The outburst of religious enthusiasm which characterized their return had resulted in the rebuilding of the temple (Ezra 1:1-4). In this they were encouraged by Haggai, as we recall from our lesson of

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last Sunday. They had later been led by Nehemiah in renewed interest in spiritual things and in the rebuilding of the city wall, but now again they had turned away from God.

Malachi came with what one might call God's last word before judgment upon their sins. As a skilled spiritual surgeon he diagnosed their condition, lay bare the root of the disease, recognized the disaster which would come if it was not cured, and told of the improvement and blessing if the remedy was received. The lesson centers around four words.

I. Apostasy.

"Ye have turned aside" (v. 7, R.V.). This was God's complaint against His people. In spite of His blessings upon them, they had intermarried with the heathen, they had dealt treacherously with their brethren, and had neglected to worship God. What was even worse, they felt no conviction about their sin and denied that they owed God anything, not even the debt of common gratitude.

Read the insolent, self-confident questions and assertions of the people in verses 7, 8, 13 and 14. Think how perfectly they fit the attitude of thousands of unbelievers and backslidden Christians in our day. One might almost think that Malachi were reading the secret thoughts of our own people, and possibly of our own hearts.

God did not hold Israel guiltless. Judgment, long delayed in loving patience, ultimately came. Do we think that we shall escape who "neglect so great salvation" as we now have in Christ?

II. Robbery.

Illness commonly has its center of infection, whether it be physical or spiritual sickness. Malachi struck at a very vital point when he revealed that the heart of Israel's difficulty was dishonesty toward God.

That dishonesty reflected itself in spiritual things, but, since Malachi was talking to an arguing generation (just like ours), he gave them a concrete illustration of their deceit—they had withheld from God the tithes and offerings.

Men who would never cheat the telephone company out of a nickel will rob God consistently Sunday after Sunday by sanctimoniously slipping a thin dime into the collection plate and going home feeling very liberal. If that is all a man can and should give, God will bless it and multiply it for His glory. But certainly it does not befit one who lives in luxury, deposits many dollars a week at the gas stations in order that he may ride himself around in a nice car, to give God's work the smallest piece of change which he feels that he can decently slip into the plate.

Tithing was established in the Old Testament; it may be said to be an Old Testament principle. Doubtless it is also true that the principle of New Testament Christianity is that all we have belongs to God, but nine times out of ten the one who hides behind that fact does not give as much as one-tenth of his income to God. To say that "all we have belongs

to Christ" and then to give less than the people of Old Testament times may provide a convenient solution for the embarrassing question, "Will a man rob God?" but is it honest?

III. Judgment.

God is love, but that does not mean that His patience is without limit nor that He will forever withhold judgment. He says, through Malachi (v. 9), "Ye are cursed with a curse." The blessing has been withheld (v. 10). The devourer is in the land (v. 11). He promised them release and blessing if they repented and returned to the right way, which obviously means that their failure to do so would bring judgment. We know that Israel despised God's warning and to this day is paying for its sin.

Will America be wise enough to heed God's call? You and I and our families and friends must give the answer.

IV. Blessing.

So often the loving God had to speak through His prophets of impending judgment on sin, but how gracious He is in that He always holds out the promise of blessing for repentance and obedience.

Look at the precious promise in verse 10. Thousands of Christians join the writer in saying, "That is true in A.D. 1940 just as it was in 400 B.C." Read verses 11 and 12. Note that our God is not only a great God, but a good God. He is not only powerful, but loving;



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Consider the blessings of spiritual fellowship—the assurance of God's interest in each one of His children and the blessed certainty of victory revealed in verses 16 and 17. One marvels that Israel could resist such a loving plea as that which came to them through Malachi, and wonders why they did not flee to God in loving submission to His will. Yes, and one wonders also why men of

our own day of God's grace still resist His gracious invitation.

June 30

JONAH: THE OUTREACH OF GOD'S LOVE

Jonah 3:1-10; 4:10, 11

Golden Text: Salvation is of the Lord.—Jonah 2:9.

*"There's a wideness in God's mercy
Like the wideness of the sea;
There's a kindness in His justice
Which is more than liberty."*

*"For the love of God is broader
Than the measure of man's mind;
And the heart of the Eternal
Is most wonderfully kind."*

Such is the message of the book of Jonah. How appropriate it is to close our series of studies on the prophets with this declaration of God's love and mercy.

I. A Second Chance (3:1-3).

Jonah had been sent to Nineveh with a message from God, but, secretly wishing in his heart that this great city which was the enemy of Israel should be destroyed rather than repent and receive God's blessing (see 4:2), Jonah made an attempt to run away from God's commission. We know how God patiently dealt with him and now gave him a second chance to do His will.

How gracious God is "to continue to us . . . the privilege of service even when we seem to have sinned away our first chance, misused our endowments, and have by our very failure embarrassed His plans." Dr. J. Stuart Holden goes on to point out that only God gives a second chance. Nature does not; man seldom, if ever, gives his fellow who has failed a second opportunity. But God does. Praise His name!

There was also a second chance extended to Nineveh. God was not willing to bring judgment upon the city without another warning. Quoting Dr. Holden again: "I care not what is the history of failure, of shame, of sin which is behind you. . . . I care not how close upon your heels are the hounds of accusation and condemnation which bay at you. I tell you that Jesus Christ is here . . . to give you a second chance, and that everything depends upon your attitude of acceptance or rejection of his proffered grace and mercy. . . . His word comes to us, despite our unfitness to receive it. And the voice of the second call is the voice of the first love."

II. A Stirring Revival (3:4-10).

So great was the city that it would have taken Jonah three days to bring his message to the entire population (see v. 3). He had only begun when, at the end of the first day, the city, from the ruler down to the humblest inhabitant, was in deep mourning and repentance for its sin.

Jonah, the man who had been brought back from a living death as a sign (Luke 11:29-32) to Nineveh that God was gracious to repentant sinners, pointed to the fact that though his message was one of

condemnation (v. 4), they might expect God to be intreated of them (v. 9). He was (v. 10).

God has sent times of revival when whole cities—and even whole nations—have been turned from their sin. Such revivals have been occurring in recent years in various mission fields. Thousands of earnest Christians are praying now that such a revival may come again in our own land. The writer knows where helpful literature along this line is available without cost. But above all, he would plead with his brethren as well as with himself, let us pray and be faithful in our testimony to the truth of God's Word and trust Him to bring revival to the hearts of men.

III. A Selfish Reaction (4:10, 11).

Jonah, instead of rejoicing in the repentance of Nineveh, showed his narrowness and selfishness by becoming angry (see 4:1). How petty and childish are the attitudes of men when contrasted with the mercy of God.

The Lord, dealing gently with Jonah, gave him a place of refuge and a gourd plant to shade him from the sun (4:5, 6). Then, to teach him a lesson, a worm was permitted to kill the gourd (v. 7). When Jonah was greatly concerned over the loss of the plant, God pointed out to him that it is wrong to be stirred up over the passing of material comfort and not to be concerned for the souls of men.

How many of those who poured out millions of dollars (and rightly so) for the cause of the relief of the harrassed people of Finland, would give five cents to win them to Christ? Many who will give liberally of money, time and effort to the commendable work of flood or famine relief, will not so much as cross the road to talk to a neighbor about Christ. A farmer will sit up all night to care for a sick cow, but will he spend an hour or two on Sunday or some evening of the week in an effort to win his neighbor's boy (or his own boy) to Christ? These are pertinent and serious questions. What is our answer? What is your answer? What is my answer? God will hold us responsible.

July 7

JOB TEMPTED TO DOUBT GOD'S GOODNESS

Job 2:1-13

Golden Text: In all this Job sinned not, nor charged God foolishly.—Job 1:22.

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I. Satanic Accusation (vv. 1-5).

The lesson opens with a scene in heaven, where the angelic beings present themselves to give an account of their activities. Satan too is there as the adversary and accuser of men's souls. He had already, by God's permission and as a test of Job's faith, destroyed all of Job's property and taken from him his family (see Job 1:14-19), but he had not destroyed Job's trust in God (1:21).

Now Satan had a new charge; namely, that Job could bear the loss of his children and his riches, but if God would permit his own body to be afflicted, he would deny God. It is the familiar refuge of those who would lie about the servants of God to say, "He is in it for what he gets out of it." Those who use that lie do well to recognize the originator of their calumny; they are working with Satan when they thus hinder the Lord's work.

II. Spiritual Integrity (vv. 6-10).

The trial of Job was most severe, for only his life was spared. His affliction

was evidently not only that of boils on his skin (which would have been bad enough), but a systemic condition which afflicted his whole body and made him so repulsive as to be unfit to live with other people (see Job 7:1-5, 14, 15; 16:8; 19:17-20).

Not only did he suffer physically within an inch of his life, but he was subjected to the mental and spiritual torture of having the one who should have stood by him—his wife—urge him to renounce his faith in God and die. Many who have borne excruciating physical pain have broken down under spiritual cruelty, but Job still maintained his integrity.

Why God permitted him to suffer he did not yet understand, but he knew God and he was willing to take from His hand evil as well as good (v. 10) as long as His heavenly Father was in control. What a testimony!

"By the steadfast submission of Job under the severest of trials, there is established the fact that all piety is not necessarily a refined form of selfishness and the result of calculation of advantages, but that man is capable of disinterested goodness and of serving God without any thought of the material benefits which may thereby accrue to him" (E. C. S. Gibson).

III. Sympathetic Friendship (vv. 11-13).

His wife and his neighbors had abandoned Job, and even the children of the street despised him (19:18), but he did

have three friends. Thank God for friendship—not the fair weather kind, but the type that stands by in the hour of trouble. These friends apparently came from a distance (vv. 11, 12) and at some sacrifice of time, effort and money. Friendship that doesn't cost anything usually doesn't amount to anything.

Note the intelligent and sympathetic manner in which they shared his sorrow. They were themselves sorrowful (v. 12) and they sat with him, not saying a word. In the hour of deepest need words are futile and often only add to the sorrow, but how much it means in such an hour to have someone who will silently, and yet sympathetically, stand by.

One could wish that his friends had continued as they began and not later have spoiled their comfort by many cheerless criticisms which the Lord had to condemn in the serious words found in Job 42:7, 8. How greatly we would serve ourselves, our friends, and God by keeping quiet when we have nothing to say.

We shall see the answer to the question regarding suffering in our lesson for July 21 as being that man might be brought to really know God and to see himself in the light of God's holiness. Thus, by victory through testing, man proves to himself and to his fellow men that God is worthy of our fullest confidence, that faith in Him will bring us through the deepest darkness and the severest trial.

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The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

ACTS 13:1-11

1. Great Need Realized.
2. Human Helplessness Acknowledged.
3. Divine Opportunity Afforded.
4. Earnest Supplication Presented.
5. Blessed Results Attained.—W. C. Garberson.

THE POWER OF SIN

Judges 16:17-21

1. The Binding Power of Sin.
2. The Blinding Power of Sin.
3. The Grinding Power of Sin. — Arnold H. Kehrl.

PROFIT AND LOSS

Mark 8:36

- Three great facts revealed in the text:
1. The Fact of the Soul's Existence.
 2. The Fact of the Soul's Intrinsic Value.
 3. The Fact That the Soul Can Be Lost.—Arnold H. Kehrl.

THE "ALL THINGS" IN PHILIPPIANS

1. All things counted loss (3:8).
2. All things subdued (3:21).
3. All things are instructive (4:12).
4. All things can be done (4:13).
5. All things are supplied (4:19).—George Weppler.

A FUNERAL SERMON

Job 1:21

Introduction: Job's great loss.

1. The Gift—God "gave."
2. The Grief—"taken away."
3. The Glory—"Blessed be the name of the Lord."—M. E. Hawkins.

CHRISTIANS IN AFFLICTION

Remember

1. The Lord knows all about it (Job 23:10).
2. He permits it for your good (Ps. 119:71).
3. In His good time He will bring you out (II Cor. 4:17).—George W. Elliott.

A MAN-SIZED JOB

Ephesians 6:10

Negatively:

1. Not hitting pace with gang.
2. Not satisfying lusts of flesh.
3. Not cleverness in hooking other fellow.

Positively:

1. Believing on the Lord Jesus Christ.
2. Obeying His Word.
3. Bearing spiritual fruit.—A. G. Annette.

DEATH THAT IS LIFE

Romans 6:11

1. Dead in sin by natural birth (Eph. 2:1).
2. Dead to sin by spiritual birth (Rom. 6:3, cf. v. 2).
3. Dead to sin, alive to God (Rom. 6:9, 10).—T. S. Higgins.

HOW JESUS DESCRIBES PEACE

1. *Abiding Peace*—"Peace I leave with you."
2. *Personal Peace*—"My peace I give unto you."
3. *Uncertain Peace*—"Not as the world giveth, give I unto you."
4. *Permanent Peace*—"Let not your heart be troubled, neither let it be afraid."—Ellery Gilbert Aldridge.

THE TRANSFORMATION OF A POLITICIAN

Luke 19:1-10

1. He sought Jesus (v. 3).
2. He believed Jesus (v. 5).
3. He received Jesus joyfully (v. 6).
4. He confessed Jesus (v. 8).
5. He possessed Jesus (v. 9).—Edwin F. Walter.

THE PRAYER OF PSALM 16

1. A spirit of confidence (v. 1).
2. Loyalty to God (v. 2).
3. Love toward saints (v. 3).
4. Separation from the world (v. 4).
5. Contentment with one's lot (vv. 5, 6).
6. Obedience (vv. 7, 8).
7. Hope (vv. 8, 9).
8. Expectation (v. 11).—Lloyd Werth.

PRAYER IN MY LIFE

It ought to be something as a good child treats a good father. That is to say: He loves his Father and often tells Him so.

He longs to be in his Father's company. He delights to inquire of his Father. He tells his Father all about his joys and his successes and his troubles. He seeks his Father's leading. He trusts his Father always.

PRAYER

I Timothy 2:1-4

1. The fourfold nature of prayer (v. 1a).
2. The manifold subjects of prayer (vv. 1b, 2a).
3. The threefold motives for prayer (vv. 2b-4).
 - a. For self (v. 2b).
 - b. For God (v. 3).
 - c. For all men (v. 4).—Harold E. Cole.

FOR CHILDREN'S DAY

COMPANIONS

Daniel 1:8-17

1. God intends us to have companions (Matt. 21:1, l.c.; Luke 24:13-16).
2. We are greatly influenced by them (Prov. 13:20).
3. One can help the other (Heb. 3:13; John 1:41, 42).
4. Evil ones will injure us (Prov. 4:14, 15).
5. Be careful in choosing companions (Heb. 11:25, 26).
6. What sweet communion can be held (Luke 24:31, 32; Mal. 3:16).
7. A constant companion (Matt. 28:20, l.h.).—Agnes L. Good.

A MIRROR

I Corinthians 13:12

1. A mirror reflects (James 1:23-25).
2. The more light the truer reflection (I John 3:2; Matt. 5:16).
3. God's Word a wonderful mirror (John 5:39).
4. It shows defects (Luke 7:40-47).
5. Of no use to the blind (Ps. 135:16; I John 2:11).
6. Necessary to be used daily (Ps. 1:2).
7. The light is reflected upon those who look into it (Exod. 34:29, 30; II Cor. 3:18).—Agnes L. Good.

THE CHILD IN THE MIDST

Matthew 18:1-14

1. Instruction to those who imitate children (vv. 3, 4).
2. Honor to those who receive children (v. 5).
3. Warning to those who neglect children (vv. 6-9).
4. Woe to those who offend children (v. 10).
5. Blessing to those who seek and save children (vv. 12-14).—C. H. Benson.

YOUTH IN CHRIST'S SERVICE

I Timothy 4:12-16

1. *The Dignity of Christian Youth* (v. 12), as displayed in
 - a. Word (speech).
 - b. Conversation (mode of life).
 - c. Spirit (attitudes).
 - d. Faith (devotion).
2. *The Diligence of Christian Youth*.
 - a. Attend (v. 13).
 - b. Neglect not (v. 14).
 - c. Meditate (v. 15).
 - d. Take heed (v. 16).
3. *The Destiny of Christian Youth*. Salvation ("in" service, not "by" works) (v. 16).—T. S. Higgins.

Don't try to hold God's hand; let Him hold yours. Let Him do the holding, and you do the trusting.—H. W. Webb-Peploe.

Moody Monthly

WORK ON!

Martha stood, but Mary sat;
Martha murmured much at that.
Martha cared, but Mary heard,
Listening to the Master's word,
And the Lord her choice preferred.
Sit on! hear on!

Work without God is labor lost,
Work on, work on.
Full soon you'll learn it to your cost,
Toil on! toil on!

Little is much when God is in it;
Much is little everywhere;
Man's busiest day is not worth God's
minute

If God the labor does not share.
To work with God, and nothing's lost;
Who works with Him does best and most;
Work on! Work on!

—Reprinted from *The Believer's Magazine*.

A GREAT SALVATION Hebrews 2:3

1. A common Salvation.
2. A free Salvation.
3. A personal Salvation.
4. A present Salvation.
5. A powerful Salvation.
6. An eternal Salvation.
7. A Salvation that cannot be neglected with impunity.—Arnold H. Kehrl.

THE RICHES OF GRACE

Saved in Abundant Grace (Rom. 5:20).
Blessed According to Abundant Mercy
(I Pet. 1:3).
Energized with Abundant Life (John
10:10).
Rejoiced with Abundant Joy (Phil.
1:26).
Satisfied with Abundant Goodness (Ps.
36:8).
Prayer Answered in Abundant Manner
(Eph. 3:20).—L. Edwin Barnes.

THE UNCHANGEABLE CHRIST Hebrews 13:8

- I. The Mutability of All Earthly Things.
 1. Suggested by the terms of the text.
"Yesterday"—where is it? Gone forever.
"Today"—now, but soon passes.
"Tomorrow"—so near to us, yet never comes.
 2. Mutability is inscribed on all around us.
Kingdoms—man—material world.
- II. The Immutability of Christ.
 1. An attribute of Deity (Exod. 3:13-15; John 8:58).
 2. Christ Jesus is always the same:
 - a. In the vastness of His love.
 - b. In the tenderness of His compassion.
 - c. In healing the brokenhearted.
 - d. In the extent of His power:
To save (Acts 16:31; Heb. 7:25).
To keep (II Tim. 1:12; Jude 24).
 3. What He is He will be when He comes again.—Eugene Wernberg.

TRUE OBEDIENCE

Matthew 21:28-32

1. The Designation—sons (John 1:11, 12).
2. The Commission—go (Matt. 28:19).
3. The Location—His vineyard.
4. The Vocation—work, not loaf.
5. The Attention—today, not tomorrow.
6. The Interrogation—which did the will of the father, the rude but repentant son, or the slick and slothful son (Matt. 21:33-46)?
7. The Interpretation (Matt. 21:32).—M. E. Hawkins.

THE PREACHERS' "JUST AMONG OURSELVES"

A Symposium
V

An Illinois pastor writes:
"For me, the making of sermons is like the wind and the weather—subject to changes. Sometimes I fight for them, buckling on the armor in the spirit of determination. At other times I strike a vein and the flow comes freely. We all, I suppose, like those sermons we catch upon the wing, and when I catch one such I never consult a commentary, and do not want to be bothered with books. At other times I may look through all the commentaries in my possession. Sometimes I spend a forenoon in my study without getting a start; I am still on the shore looking for a boat to put out to sea. I do not consider the time wasted, for I much prefer the breath of inspiration in my idle sails of thought and a vision, more or less clear of the hither shore. But should there come no friendly wind puff by the way and the fog hangs over the offing, then I must row for it."

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Subject: *The Journey of Life.*

Method: *The Pictorial Outlining Method.*

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a. Qualification—wise, kind, etc.
b. Experience—been over the road.
c. Interest—He died for me.
- II The Traveler—"me"
a. Must take the journey
b. Have not had experience.
c. Need just such a guide.
- III The Road—"path"
a. One of many.
b. Is a narrow road.
c. Not many going this way.
- IV The Destination—"life"
a. Contrast with death.
b. A delightful anticipation.
c. A glorious consummation.

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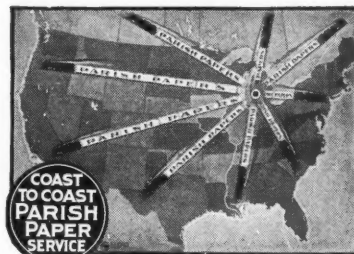
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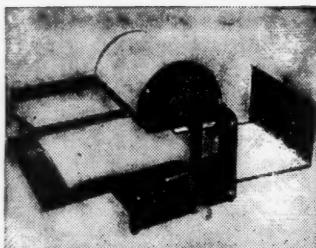
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ABOUNDING

I Thessalonians 4:1

1. Abounding in Faith (Col 2:6, 7).
2. Abounding in Hope (Rom. 15:13).
3. Abounding in Love (I Thess. 3:12).
4. Abounding in Gifts (I Cor. 4:12, R.V.).
5. Abounding in Work (I Cor. 15:58).
6. Abounding in Thanks (II Cor. 4:15, R.V.).
7. Abounding in Suffering (II Cor. 1:5).
8. Abounding in Giving (II Cor. 8:7).

Conclusion: Abounding in Every Good Work (II Cor. 9:8).—C.E.P., in *Christian Witness*.

THE MARKS OF A CHRISTIAN GOSPEL SERMON

A truly Christian gospel sermon must be full of the saving and transforming power of Jesus Christ from both sin and despair. It must bear testimony to the fact that the minister who is preaching it has experienced this power and is burning with a passion to reveal it to his fellow men.

In the preparation of this sermon it is necessary to keep in mind the various classes and groups of people who will listen to this message.

First of all, we meet that group whose hearts have become accustomed to sin. They do not know God. Possibly they have never had the opportunity to become acquainted with Him, for already as a child their environment was sin! Possibly sin was of their own choosing! The gospel sermon to these hearts must tell of the seeking, saving and transforming power of Jesus.

We also meet those who are busy in the pursuit of temporal things. They know God, but they are indifferent to Him. Selfishness, greed and pleasure are their master passions.

We next meet the cynic, who is constantly laughing at all high and lofty ideals. He is breaking down self-restraint and piety. He ridicules the idea of eternity and God. To him the noblest Christian workers are hypocrites—and even a mother's love he regards as only animal instinct and, therefore, as purely selfish. If our message to these is to be a Christian gospel sermon, it must be the message of Jesus' ability to save them from sin.

There are many in our congregations who are sincerely striving to live in close communion with God, and yet in their daily walk they meet with misfortune.

These people truly need a Christian gospel sermon, but it must be a challenge to courage and patience rather than to repentance. They need to see that Jesus can save them from a life of despair and hopelessness. A sermon to such a group is truly a Christian gospel sermon if it keeps alive within them faith, hope and love toward God and their fellowmen, if it enables the person of one talent to see that he also is precious in the sight of God and has a task to perform for Him! —J. C. B., in *Reformed Church Messenger*.

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THE DYING OF CHRIST

Christ died for us.—Romans 5:8.

1. The Person who died (Deity).
2. The death He died (voluntary).
3. The people for whom He died (sinners).—T. S. Higgins.

THE ONLY SURE CURE FOR SIN

Exodus 12:13

1. There must be blood.
2. There must be shed blood.
3. There must be applied blood.—Arnold H. Kehrl.

THE REVIVAL WE NEED

Psalm 85: 6, 7

I. Revival means new life for the Christian and resurrection life for the sinner. The revival we need reveals:

1. The sin of mankind (Rom. 6:23; 3:23).
2. The state of the natural man (John 3:1-15).
3. The need of repentance (Acts 2:38).
4. The righteousness of God in Christ (Rom. 3:24-31).
5. The grace of God by which we are saved (Eph. 2:8).

II. Revival is bound to come when:

1. The stone is taken away (John 11:38, 39).
2. When Christians confess wrongs to one another (Matt. 5:23, 24).
3. When the Word is allowed to have free course (II Thess. 3:1).
4. When the gospel is fully preached (II Tim. 4:2).
5. When definite periods are taken for prayer (Matt. 14:23).—Joseph T. Larson

Moody Monthly

Evangelistic and Bible Conference Fields

★ Ernest D. Christie



Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.

Evangelists and Christian workers whose reports appear in this department may be addressed through the MOODY MONTHLY office.—Editors.

The spiritual recovery movement sponsored by Dr. Harry O. Anderson is meeting with enthusiastic support from bilingual churches in many cities. In recent months meetings have been held with the Germans in Detroit, with the Czechs in Chicago, the Swedish people in Minneapolis, Bohemians in Brookfield, Ill., and Danish people in Harlan, Iowa. A sincere desire for a closer walk with God was evidenced in these meetings.

A splendid report comes from the First Baptist Church of Maryville, Tenn., where a series of meetings was led by Dr. T. C. Crumb, assisted by I. C. Petree, singer. There were 130 additions reported, 70 conversions taking place on one Sunday. The pastor of the church is P. B. Baldrige. Dr. Crumb and Mr. Petree took part in the simultaneous campaign in Knoxville, when 83 Methodist and Baptist churches united in a city-wide evangelistic effort. Hundreds are reported saved in the McCalla Avenue Baptist Church, where Dr. Crum spoke. Dr. T. C. Wyatt is pastor.

The H. Evan McKinleys had the joy of opening a church in Shortsville, Pa., that had been closed for thirteen years. The congregation has been reorganized and 24 new members were added during the meeting. The McKinleys next went to Wheeler, N.Y., where there has not been any revival effort in many years. When the first invitation was given 14 people accepted Christ as their Saviour.

One service during the Carl C. Harwood meeting in Salt Lake City was designated "Jewish Night," and a stereopticon message especially for Jews was given. A good representation of Jews attended and many were deeply touched. Earl Pool sent out by the West Side Center, Denver, travels with Mr. Harwood and spends his entire time in Jewish visitation evangelism. Mr. Harwood will devote three months this summer entirely to this form of Christian service.

Violet Heefner and Anna Sudenga held a one week meeting in the East Chapel Church, Osceola, Iowa. This concluded a work begun in the winter which was abruptly closed by a heavy blizzard and snow drifts. At the close of the engagement 20 converts were baptized and 2 young women volunteered for active Christian service.

Two weeks of meetings were conducted by the Edward VanderJagt Party in the

Baptist Church of Wellington, Ohio, of which John Green is pastor. There were 27 professed conversions, many reconsecrations, and according to the pastor, the crowds were larger than any campaign that has been conducted in the last several years.

The Methodist Church of Little Valley, N.Y., called Neil McIntyre for two weeks in April. Inclement weather reduced the attendance, but a fine spiritual time is reported.

The meeting in the Arlington Street Baptist Church, Akron, Ohio, led by Mr. and Mrs. O. W. Stucky resulted in many reconsecrations and restorations. There were 76 souls led to the Lord in salvation. Great interest was shown in the Bible reading program; a total of 26,808 chapters of the Bible were reported in the last service as having been read.

Hyman Appelman reports 205 additions in a two weeks series in the First Baptist Church, Borger, Tex.; many were among the converts of the meeting.

Meetings were conducted in April by Guy W. Green for the Columbian Memorial Presbyterian Church, Colony, Okla. On the last Sunday of the effort there were 26 additions to the church, all of them by reaffirmation and confession of faith. There were 7 Cheyenne Indians among the converts. The services were reported as the best attended in the history of the church.

The First Baptist Church of Lincoln, Ill., called Harry Vom Bruch for a campaign that was fruitful in results. The largest crowd in twenty years was present to hear the evangelist's address on "The Devil Goes a Fishing." Mr. Vom Bruch next led in a union series for the United Brethren and Evangelical Churches, Terre Haute, Ind. Great blessing attended the effort and many found Christ.

Dr. Oscar Lowry writes: "We have been conducting our second campaign by radio with Hillmore Cedarholm over the four station net work of the Iowa Broadcasting Company, Waterloo. The Lord's blessing was upon the work as evidenced in the number of letters received and the public statements made by those who listened."

Children's meetings proved a great blessing in the campaign in the Eyota, Minn., United Brethren Church, led by Sylvester Sanford. There were 21 conversions in the regular services and more than 30 consecrations.

A successful meeting was held in the First Baptist Church, Carterville, Ill., where Woodrow Childers is pastor. The old and new gospel hymns led by Lorenzo L. Durham, were sung as a feature of the services. Souls were saved and a time of spiritual regeneration was experienced.

A young people's campaign was conducted in Clifton, N.J., under the di-

rection of the Young People's Prayer Fellowship, an interchurch group. A. E. Hesketh was the evangelist. He writes: "It was especially encouraging to see the zeal of the young people for God. We were happy to be used of God to crystallize the efforts and testimony of these young people in bringing many of their friends to a decision for salvation." The sessions closed with a district rally. Mr. Hesketh then went to Passaic, N.J., for an engagement with the Fellowship Baptist Church, where W. G. Stroh is pastor.

Mr. and Mrs. Gerald E. Bonny are working in co-operation with the Maine Baptist Convention, and will spend the summer months in evangelistic work in that state.

L. C. Robie reports a successful victory meeting in Northshade (Mich.) United Brethren Church. Souls were won to Christ and a fine group of young people knelt at the altar for life service. The converts and 25 young people who had formed a prayer and evangelistic band at the Jackson Street United Brethren Church as a result of a meeting in February, came to give their testimonies and tell of their evangelistic efforts.

A meeting was recently held for two weeks in the Metropolitan Tabernacle, Ottawa, Ont., which resulted in many conversions and reconsecrations. John Carrara was the speaker. He was given hearty co-operation by the choir and the young people's groups. Andrew Telford, the pastor, said that this was one of the most spiritual and fruitful revivals that had been conducted in the tabernacle for a long time.

An eight day gospel mission was held in the Wortley Road Baptist Church, London, Ont., under the leadership of Fred May and Ken Baer. J. N. Miller, the pastor, writes that the evangelists are well known in that section for their music as well as their preaching ability. They use a large number of musical instruments, which help to attract the unsaved to the meetings. Many souls were saved and a rich spiritual blessing was experienced by believers.

Luther J. Holcomb writes that the Lord blessed in the First Baptist Church, Thomasville, Ga., where there were 136 additions to the church, with 82 of these coming by baptism; also in revival with the Main Street Baptist Church in Jacksonville, Fla., where there were 145 additions to the church, with 84 coming by baptism. From May 12 to June 2 Dr. Holcomb is leading in a city-wide interdenominational meeting in Reidsville, N.C. Services are being conducted in the Armory, largest auditorium in the city.

Dr. M. E. Hawkins, director of Mid-Missions, conducted a successful campaign, April 21-23, at Howard City, Mich., at the First Baptist Church, Baden Rowe,

1940 MONTROSE BIBLE CONFERENCES

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July 1-14: YOUNG PEOPLE'S CONFERENCE, Directed by Rev. W. Douglas Roe of Philadelphia.

Speakers and Leaders

Rev. Robert A. Cook Dr. Albert Hughes
Bishop William Culbertson
Rev. Clarence E. Mason, Jr.
Rev. Harvey L. Jennings, Recreational Director
Alfred B. Smith, Song Leader
Douglas R. Fisher, Pianist

July 15-25: MINISTERIAL INSTITUTE, Directed by Dr. Will H. Houghton, president of Moody Bible Institute.

Speakers

Col. F. J. Miles, D.S.O., Rev. Kenneth O.B.E., V.D. Wuest
Dr. Herbert Bieber Mr. C. B. Nordland
Alfred B. Smith, Song Leader
Douglas R. Fisher, Pianist

July 26-Aug. 11: GENERAL CONFERENCE, Directed by Dr. Harry A. Ironside, pastor of Moody Church, Chicago.

Dr. V. R. Edman Dr. W. H. Wrighton
Dr. G. Allen Fleece J. Arthur Springer
Dr. S. R. Diehl Rev. W. Douglas Roe
R. G. Le Tourneau and Party
Dr. John Scroggie Dr. Norman B. Harrison
Dr. D. H. Dolman A. H. Stewart
Mrs. Grace Livingston Hill
Rev. and Mrs. Robert J. Devine, Director
Young People's Work
Miss Frances Bennett, Director,
Children's Work
Rev. George L. Edstrom, Song Leader
Rev. Howard A. Hermansen, Pianist

Aug. 12-18: BIBLICAL RESEARCH SOCIETY CONFERENCE, Directed by Dr. David L. Cooper of Los Angeles.

Dr. A. I. Brown Dr. P. W. Philpott
Rev. O. E. Phillips Dr. B. B. Sutcliffe

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Time: August 14-25.

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Rev. C. Reuben Lindquist, Director of Publicity
THE DENVER BIBLE INSTITUTE
Denver, Colorado

pastor. Many souls professed conversion. On Friday night at the Youth Rally, held in the High School gymnasium, seventy young people dedicated their lives for definite Christian service.

The twenty-fifth annual conference of the Hebrew Christian Alliance of America will convene June 2 to 7 in the Third Baptist Church, St. Louis, Mo. The theme for the conference will be, The World and Her Jews. Thrilling messages will be heard from men and women who have directed thought concerning the inescapable Jew, presenting the place and position in Europe and America of the people of Israel in the light of the Scriptures and world events.

FUTURE ENGAGEMENTS

Harry O. Anderson—June 16-30, Vevay, Ind.; July 14-21, Mt. Hermon, Calif.; July 31-Aug. 12, Oceanside, Calif.

Gerald E. Bonney, "The Bonney Workers"—June 23-July 5, Buckfield, Me.; July 7-19, Lincolnville, Me.; July 21-Aug. 2, Damariscotta, Me.; Aug. 4-16, Danforth, Me.; Aug. 18-30, Garland, Me.

John Carrara—June 2-16, Harrisburg, Pa.; June 22-July 7, York, Pa.

C. G. Emanuel—May 28-June 9, Dubuque, Iowa. John Raymond Hand—June 2-9, Binghamton, N.Y.; June 10-23, Furlong, Pa.; June 24-30, Haddon Heights, N.J.; July 1-21, Laurel Forks, Va.; July 23-30, Philadelphia, Pa.

Carl C. Harwood—May 19-June 2, Gainesville, Tex.; June 9-23, Swea City, Iowa; July, August and September, Jewish evangelism.

M. E. Hawking—May 29, Watertown, Mass.; May 31, Cambridge, Mass.; June 2, Lynn, Mass.; June 4-16, Stamford, N.Y.; June 23, Hammond, Ind.

Herbert Lockyer—June 16-30, Fort Collins, Colo.; July 7-14, Tyrone, Pa.; July 21-26, Ocean City, N.J.; July 28-Aug. 3, Scandagga Bible Conference; Aug. 4-11, Central New York Bible Conference; Aug. 18-25, Cedar Lake, Ind.

Oscar Lowry—May 5-June 9, Medford, Ore.

McKinley Musical Messengers—May 20-June 2, Towlersville, N.Y.; June 3-16, Cornwall, N.Y.; June 17-30, Queens, N.Y.

David F. Nygren—May 26-June 9, Portage La Prairie, Man.

B. M. Rollins—May 21-June 2, Keyser, W.Va.; June 9-12, Ocean Grove, N.J.; June 16-30, Ozark, Mich.; July 1-14, Custer, Mich.

Sylvester Sanford—May 21-June 2, Vinton, Iowa; June 3-16, Mount Vernon, Ill.; June 17-July 7, Champion, Neb.; July 8-21, Joslin, Ill.; July 23-Aug. 4, Good Hope, Ill.; Aug. 6-18, Morrell, Iowa; Aug. 19-Sept. 1, Versailles, Iowa.

O. W. Stucky—May 21-June 2, Berkley, Mich.; June 9-23, Peoria, Ill.; July, open; Aug. 11-25, Lorain, Ohio.

Edward Vanderjagt—May 26-June 9, Gillingham, Wis.; June 12-26, Bloomfield, Mont.; July 1-6, Buffalo, Minn.; July 7-28, Minneapolis, Minn.; Aug. 11-Sept. 8, Grand Rapids, Mich.

Michael Walsh—May 21-June 2, Scranton, Pa.; June 4-7, Charlotte, N.C.

Anthony Zeoli—May 27-June 2, Berwick, Pa.; May 30, Red Rock, Pa.; June 3-14, Westville, N.J.; June 16-30, Cicero, Ill.; July, Hollywood, Calif.; Aug. 4-25, San Francisco, Calif.

NOTES OF THE EXTENSION DEPARTMENT OF THE MOODY BIBLE INSTITUTE

The Sunshine Gospel Trio Apr. 14-21, had a very fruitful series of meetings in the Hildreth Baptist Church, Columbus, Ohio, J. C. Wanamaker, pastor. Twenty-eight professed conversion during the week.

W. W. Shannon, assisted by M. A. Guido, held meetings the first two weeks of April, in the Grace-First Presbyterian Church, Weatherford, Tex., R. N. Ohman, pastor. Pastor and people expressed the hope that the men would come to them again soon.

Dr. Henry Ostrom was the speaker for union meetings held Mar. 31 to Apr. 5, in the First Baptist Church, Monroe, Mich., Silas P. Perry, pastor. The second Bap-

32nd GENERAL ERIESIDE SUMMER BIBLE CONFERENCE

July 19th to July 28th

East 315th St. & Lake Shore Blvd., Willowick, near Cleveland, Ohio.

SPEAKERS:

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HENRY OSTROM, D.D.
REV. JACK MITCHELL
NORTHCOTE DECK, M.D.
HERBERT W. BIBER, D.D.
P. W. DUBOSE, D.D.
D. H. DOLMAN, D.D.
COL. F. J. MILES, D.S.O.
REV. W. TALBOT HINDLEY

Missionaries:

Rev. J. G. Dale
Rev. and Mrs. W. S. Craig
Mr. Jack Derbaum
Rev. Walter A. Ohman
Miss Betty Moreland
Miss Violet Luchterhand, and others.

19TH JUNIOR AND SENIOR GIRLS CAMP

June 22-June 29th (Junior)
July 3-July 13th (Senior)

Directors: Mrs. Walter Powell and Miss Hazel Yarnell
Teachers: Mrs. Evelyn McCluskey, Mrs. James Gurley, Mrs. J. L. McMillin, Miss Florence Hagen.

15TH BOYS AND YOUNG MEN'S CONFERENCE

July 30th to August 8th

Under the Direction of
DR. P. W. DUBOSE, President
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8TH BUSINESS WOMEN'S LABOR DAY CONFERENCE

August 31st to September 2

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tist Church, P. A. Pinckney, pastor; the Missionary Baptist Church, E. E. Patterson, pastor; the Clark Street Baptist Church, Henry Turner and Clyde Janeway, sponsored the meetings. Apr. 7, Dr. Ostrom was guest preacher in the Sixth United Presbyterian Church, Cleveland, Ohio, E. G. Forrester, pastor, and the Erieside Gospel Church, Dr. Herbert MacKenzie, pastor. The Interstate Fundamental Ministers Association annual conference was addressed by Dr. Ostrom Apr. 24-26. Meetings were held in the Church of Christ of Winona, Minn., First Baptist Church of Houston, Minn., and the First Baptist Church of LaCrosse, Wis.

Morris Gordin, while assisting in the several Prophetic Bible Conferences held during April, also spoke Apr. 9 in the Central Baptist Church, Williamsport, Pa.; Apr. 14 in the North Baptist Church, Wilmington, Del., and on Apr. 21 in the First Baptist Church, Romeo, Mich.

M. A. Darroch preached in the First Baptist Church, Mt. Pleasant, Mich., Apr. 7; in the Bible Church of Kenosha, Wis., on Apr. 14, and in the Fundamental Church of Henry, Ill., on Apr. 24.

A series of nine Prophetic Bible Conferences were held during April in Boston and Lynn, Mass.; Harrisburg and Philadelphia, Pa.; Washington, D.C.; Detroit and Lansing, Mich.; Minneapolis and St. Paul, Minn. The blessing of God was manifest throughout the series, and in spite of inclement weather in each city, the attendances were most encouraging. Deepest interest was evident in the study of the prophetic Word. Those who participated in the program were Dr. Archer E. Anderson, Dr. Carl Armerding, Bishop William Culbertson, Morris Gordin, Vance Hayner, Dr. Will H. Houghton, Dr. H. L. Lundquist, C. B. Nordland, Dr. H. J. Ockenga, Dr. P. S. Rees, Dr. W. H. Rogers, Dr. W. M. Smith, R. G. Turnbull. Those in charge of the music were Dr. Homer Hammonree, R. O. Nelson, C. L. Nisbet, Robert Parsons, and Herman Voss.

FORTHCOMING CONFERENCES

Ben Lippen Bible Conferences (near Asheville, N.C.): High School and General Young People's Conference, June 3-9; College and General Young People's Conference, June 10-16; General and Young People's Conference, July 29-Aug. 4; Ministers and Christian Workers, Aug. 6-11; Bible and Christian Life Conference, Aug. 17-25.

Bethanna Bible and Missionary Conferences (Southampton, Pa.): Memorial Day Fellowship, May 30; June 15-28; June 29-July 7; July 13-21; July 27-Aug. 4; Aug. 10-18; Aug. 24-Sept. 2.

Beulah Beach (Ohio) Bible Conference: Aug. 2-11.

Bible Camp (Cooperstown, N.D.): Bible Conference, June 12-July 4.

Big Bear Bible Conference (near Pine Knot, Calif.): June 16-Sept. 2.

Boardwalk Bible Conferences: Atlantic City, N.J., July 21-Aug. 25; Ocean City, N.J., July 14-Aug. 18; Wildwood, N.J., July 24-31; Aug. 7-14.

Canadian Keswick Conference: June 22-Sept. 15 (continuously).

Cedar Lake (Ind.) Conferences: Christian Reformed Church, July 1-7; Girls Camp, July 7-17; General Conference, July 17-21; Fundamental Young People's Fellowship, July 21-28; Evangelical Free Church (Ill.), July 28-Aug. 4; Christian Business Men's Committee, Aug. 4-11; Boys Camp, Aug. 11-18; a week with Dr. Herbert Lockyer and Herbert Lockyer, Jr., Aug. 18-25; National Independent Fundamental Churches of America, Aug. 26-Sept. 2.

Central New York Conferences (Homer, N.Y.): Young People's Conference, July 26-Aug. 2; General Bible Conference, Aug. 3-25.

Denver (Colo.) Bible Institute Summer Conferences: Christian Conquerors Youth Conference, near Pinecliff, Colo., Aug. 5-11; Bible Conference, Aug. 14-25.

June, 1940

EIGHTH ANNUAL MID-SUMMER CONFERENCE On Practical Evangelism AT BEAUTIFUL CEDAR LAKE, INDIANA Sunday Evening, Aug. 4th to Sunday Evening, Aug. 11th



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The Word of God tells us that "where there is no vision the people perish." This is true of nations and individuals. It applies most definitely to the church as well as to the individual Christian. It is an inescapable law of life. Jesus said, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, He may give it you." John 15:16. Unquestionably the greatest need of the church today is a new vision and burden for the lost.

Believing there are many Christians who have an earnest desire to win others for Christ and would like to receive some sound scriptural preparation to better equip themselves to deal with people regarding salvation, the Christian Business Men's Committee is undertaking another eight day Conference on Evangelism at Cedar Lake, Indiana. Pastors, personal workers, missionaries on furlough, Sunday School teachers, Mission Superintendents, Christian workers and others will find rare fellowship and much practical help and inspiration at this Conference, for which we have secured two of America's outstanding soul-winners to bring the messages.

Another feature of the Conference will be the daily ministry of various groups engaged actively in soul-winning, who will tell of their methods and experiences. The entire week will be supported by a splendid musical program under the direction of Herbert P. Sunden. Plan now to attend this Conference and enjoy the many good things being provided for your spiritual refreshment, as well as the cool, shady grounds on the shore of a lovely lake in Hoosier County, Indiana. Attractive cottages, comfortable rooms, new hotel and good meals. Only 46 miles over paved roads from Chicago. For special low rates and full information, write:



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Young People's Conference—July 26 to August 2

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General Bible Conference—August 4-25

Speakers: Rev. Herbert Lockyer, Rev. Norman B. Harrison, D.D., Rev. Albert Hughes, D.D., Rev. Walter Hughes, D.A., Rev. Harlow W. Parsons, Mrs. Evelyn McCluskey, Rev. A. A. Wright, Dr. Thomas Todd Edwards, Mr. Morris Gordin; Representatives: Sudan United Mission, Untranslabeled Fields, American Missions to Lepers, Oriental Missionary Society, Africa Inland Mission, Russian Gospel Association, Pioneer Mission Agency, Music: The Houghton College Quartet, the Whiston Quintet, the Tabo Gospel Party.

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F. Carlton Booth	George Murray
George T. B. Davis	Harold J. Ockenga
Howard W. Ferrin	J. Alvin Orr
G. Allen Fleece	Stephen W. Paine
Homner W. Grimes	Winfield F. Ruelke
Maurice E. Jacques	Hans Sidon
Harold S. Laird	Merrill C. Tenney
Walter A. Maier	Walter Lewis Wilson
Kenneth Mackenzie	J. Elwin Wright

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Erieside Bible Conference (Willowick, Ohio): Junior Girls' Camp June 22-29; Senior Girls' Camp July 3-13; General Conference July 19-28; Boys' and Young Men's Conference July 30-Aug. 8; Business Women's Labor Day Conference Aug. 31-Sept. 2.

Fairhaven Bible Conference (Fairhaven, N.Y.): Aug. 4-11.

Findley Lake (N.Y.) Bible Conference: Young People's Conference, July 12-14; General Conference and Training School, July 15-26.

Greenwood Hills Bible Conference (Fayetteville, Pa.): July 20-Aug. 4.

"Gitche-Gumee" Bible Conference (Eagle River, Mich.): Aug. 4-18.

Grove City (Pa.) Bible School: July 28-Aug. 3.

Gull Lake (Mich.) Bible Conferences: General Conferences, June 22-29; July 1-6; July 6-12; Young People's Conference, July 13-20; July 20-27; General Conferences, July 27-Aug. 18.

Hepzibah Heights (Monterey, Mass.): June 15-Sept. 2.

Keewahdin Bible Conference (Port Huron, Mich.): June 30-Sept. 2.

Lake Odessa (Mich.) Bible Conference: July 3-14.

Lake Superior Bible Conference (Eagle River, Mich.): Young People's Camp, Aug. 4-18.

"Maranatha" Conferences (formerly Lake Harbor Bible Conference), Muskegon, Mich.: General Conference, July 1-7; Mission Week, July 8-14; "In-hi-gan," July 15-21; Music Week, July 22-28; College Week, July 29-Aug. 4; "In-hi-gan," Aug. 5-11; Christian Workers Week, Aug. 12-18; Aug. 19-25; General Conference, Aug. 26-Sept. 2.

Medicine Lake Bible Camp (near Minneapolis, Minn.): July 29-Aug. 11.

Mission Farms Conferences: June 14-16; Youth Temperance Council: June 17-23; Christian Endeavor Convention: June 25-July 7; Red Rock Camp Meeting: July 8-14; Christian and Missionary Alliance: July 15-21; Norwegian Lutheran Missionary Camp: July 22-28; Lutheran Deep Life Conference: July 29-Aug. 11; Medicine Lake Bible Camp: Aug. 12-25; Northwestern Bible Conference: Aug. 26-Sept. 2; Lutheran Junior and Young People's Retreat.

Montreat (N.C.) Summer Conference: Aug. 15-25.

Montrose (Pa.) Bible Conferences: Young People's Conference, July 1-14; Ministerial Institute, July 15-25; General Conference, July 26-Aug. 11; Biblical Research Society's Conference, Aug. 12-18.

Moravian Young People's Conferences: Lake Chetek, Wis. July 15-21; Gull Lake, Alta. Canada, July 2-7; Camp Clifton, Celina, Ohio, July 8-13; Linden Hall, Lititz, Pa., July 15-21; Camp Haines, King, N.C., Aug. 20-25.

Mt. Hermon (Calif.) Conferences: June 14-Sept. 2.

New England Fellowship (Rumney, N.H.): June 24-30, Public School Teachers Institute; July 1-12, Institute for Church Leadership; July 13-19, American S.S. Union Camp; July 20-26, Youth Conference; July 27-28, Business and Professional Men's Conference; July 29-Aug. 2, Pastors' Conference; Aug. 3-9, Women's Conference; Aug. 10-Sept. 2, General Conferences.

Niagara Bible Conference (Olcott, N.Y.): Girls Camp, June 27-July 3; Missionary Conference, July 7-14; Young People's Conference, July 15-21; Boys Camp, July 25-31; General Conference, Aug. 4-18.

Odosagih Bible Conferences (Machias, N.Y.): Young People's Conference, June 30-July 7; Girls Camp, July 9-18; General Conference, July 28-Aug. 11; Boys Camp, Aug. 13-22.

Old Orchard (Me.) Convention of the Christian and Missionary Alliance: Aug. 2-11.

Ontario Bible Conference (Fairhaven, N.Y.): Aug. 4-11.

Ozark Bible Conference (Mt. Nebo near Fort Smith, Ark.): June 28-July 7.

Peniel Bible Conference (Lake Luzerne, N.Y.): June 29-Aug. 26.

Pinebrook Bible Conference (near E. Stroudsburg, Pa.): June 22-Sept. 2 (continuously).

Providence Bible Institute Conferences (Middleboro, Mass.): July 4-7; Young People's Conference (Providence, R.I.), Aug. 30-Sept. 2.

Red Feather Lakes (Colo.) Bible Conference: July 15-21.

Saginaw Bay Bible Conferences (Sebewaing, Mich.): July 8-14; July 15-22.

Southwest Bible and Missionary Conference (Flagstaff, Ariz.): Young People's Conference, July 29-Aug. 4; General Conference, Aug. 6-18.

Stony Brook (L.I., N.Y.) Gatherings: Lutheran Young People's Conference, June 28-July 6; New York District Epworth League Summer Institute, July 6-13; Interdenominational Young People's Conference, July 13-20; General Bible Conference, July 27-Aug. 10; Believers' Bible Conference, Aug. 17-Sept. 2.

Sunrise Mountain Bible Conference (Silver Bay, N.Y.): July 1-Sept. 2 (continuously).

Victorious Life Conferences (Kewick Grove N.J.): May 29-June 2; Student Week, June 22-30; General Conferences, July 3-4; July 20-28; Ministers' Conference, July 29-Aug. 1; Young People's Conferences, July 6-14; Aug. 3-11; General Conference, Aug. 17-25; Labor Day, Aug. 30-Sept. 2.

Winona Lake (Ind.) Bible Conferences: Girls' Camp, July 13-20; Young People's Camp, July 20-Aug. 24; Prophetic Conference, Aug. 4-10; Assembly, Aug. 11-25; Camp Meeting, Aug. 26-Sept. 1.



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July 8-14 Christian and Missionary Alliance

July 15-21 Norwegian Lutheran Missionary Camp

July 22-28 Lutheran Deeper Life Conference

July 29-Aug. 11 Medicine Lake Bible Camp

Aug. 12-25 Northwestern Bible Conference

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General Conference—July 28-Aug. 11. Rev. E. J. Pudney, Andrew Telford, Dr. P. W. Philpott, A. A. Smith of Tampa, Fla., and others.

Boys Camp—Age 10-18—Aug. 13-27. Paul M. Cell, Leader.

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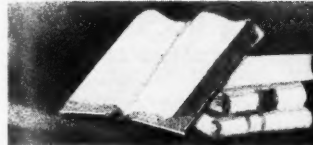


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Book Notices

Any book favorably mentioned in this department may be ordered through the Bible Institute Colportage Association, 843 North Wells Street, Chicago.

A Commentary on Exodus, by Herman J. Keyser, B.D., D.D.S.

A statement on the jacket says, "This commentary is an aid to bulwarking the faith of the fathers. He definitely establishes the fundamental verities contained in Exodus itself." Then the closing paragraph of the volume reads thus: "The Mosaic records are thus completed. They have withstood errors of transcription by scribes in all ages." These two pronouncements sound very assuring and seem to have a thoroughly conservative flavor. But, unfortunately, the text of the book is filled with matter that will give a conservative quite a shock. Viewed from the standpoint of ultra-liberalism, the writer would be regarded as moving decidedly in the direction of conservatism. But from the viewpoint of a conservative, the book is very definitely liberal. It is an interesting index to the shift which liberalism has recently been compelled to make in the light of more mature scholarship supported by accumulated evidence brought forth by archaeology.

The authorities quoted are mostly liberal, including S. R. Driver, G. A. Cooke, F. W. Farrar, James Moffatt, A. B. Davidson, H. B. Swete, and H. E. Fosdick. However, the author affirms that there was a Moses, and the exodus, and that all the events narrated in the composite manuscripts are real history, though he places the exodus at a late date of 1220 B.C. While accepting the liberal theory regarding composition, character, and later editorship of all the Old Testament books, Exodus in particular, the writer believes that Exodus was put into final shape not later than 621 B.C., and the entire Old Testament canon completed by about 400 B.C.

The teaching of the book means that Moses was not actually the author of the Pentateuch, though he supplied various contributions; and it means, also, a denial of the fact that Moses delivered copies of the Pentateuch (The Torah) to the Levites and elders, as stated in Deuteronomy 31:9, 25, 26. Mature and stabilized scholars will find such a volume interesting as indicating the drift of the times, but it is not a book to be put into the hands of young students.

451 pages. 5½ x 8 inches. Zondervan Publishing House, Grand Rapids. \$3.50.

W.H.H.†

John Williams Sails On, by Cecil Northcott.

As a missionary book, this one is exceptional in its power of appeal, both because of the story which it tells, and in the telling of it. The author moves the London apprentice into an enlarging ocean world of romance and island loveliness, first in a ship fashioned by his own hands, and then in ships of sturdier build. With rare power and beauty he describes for modern readers a great epic of missionary pioneering, with all the fascinating adventures that lie implicit in the unfolding story of further and yet further gospel conquests among a primitive and responsive people. One hundred years ago November 20, 1839, Williams joined the great army of martyrs, but his spirit still sails on. Five ships have borne his name, and *John Williams V* is the famous mission ship of the Central Pacific today. This is an ideal gift book, for here is an undying tale of consecration, sacrifice and heroism which brings apostolic succession down to the present day.

255 pages. 5 x 7½ inches. Hodder & Stoughton, London. \$1.75.

J.R.R.

Hans Egede, by J. H. Schneider.

This is a story of the first Lutheran missionary to Greenland, and the toils and pains attending the devoted service of him-

self, his wife, and their son Paul, and the glorious success finally of their adventure. A defect perhaps is in its allusion to the disaffection between the Danish and Moravian missionaries, the telling of which can now hardly serve a useful purpose. After working together for 170 years the Danish Lutheran Church took over the work of the latter in 1900, and thus Greenland became the first land from which the Moravian missionaries have ever retired because there were no more real heathen to evangelize. 128 pages. 5 x 7 inches. Lutheran Book Concern, Columbus, Ohio. 50 cents. J.R.R.

The Art of Teaching Intermediates, by Ina S. Lambdin.

A study book for Intermediate teachers which is one of a series in the Southern Baptist training course for Sunday School workers. This helpful book on pedagogy makes available to Sunday School teachers of Intermediates tested principles of teaching which are set forth in a simple non-technical manner. The work of the Holy Spirit as the vitalizing power necessary to all effective teaching of the Bible is not lost sight of in this book on methods. Concrete illustrations of the need and the methods of reaching Intermediates with the Word are found profusely scattered through the pages of helpful suggestions and plans. 160 pages. 5 x 7½ inches. Baptist Sunday School Board, Nashville. Cloth. 60 cents; paper, 40 cents.

H.E.G.

Teen-Age Tangles, by Leora M. Blanchard.

Mrs. Blanchard has been for years a teacher of a growing young people's Sunday School class. Out of her wide experience in dealing personally with the problems young people face, she has written this interesting book which differs from the average account of the principles used in helping young people solve their personal problems. The author by means of dozens of case studies portrays in a most interesting manner the principles she has used in her helpful ministry to the young people committed to her trust.

This book has just recently been republished by popular demand. So many requests reached the office of the publishers from those interested in the practical phase of young people's leadership, that it was found wise to reproduce this unique book. Every teacher of adolescence should have a copy for his own library as well as a lending copy to place in the hands of perplexed youth, who will find within its pages that Christ is recommended as the final and only solution to the emotional upsets and spiritual problems of today.

172 pages. 5 x 7½ inches. The Union Press, Philadelphia. \$1.00.

H.E.G.

Events of the Last Days, by John E. Finney.

This is a fresh setting forth of the events leading up to the return of our Lord with His saints, previously caught up, to claim His kingdom rights on earth. While not dogmatic about the chronological sequence of events, the author speaks with the conviction born out of familiarity with the sacred text. In some details the author shows that he has done independent thinking; for instance, he understands by the clay which mingles with the iron in the last stage of the Roman empire, symbolized by the legs and feet of Nebuchadnezzar's dream-image, ecclesiastical Rome, while the iron represents political Rome. He identifies the clay with the harlot riding on the beast in the Apocalypse. All would not agree, however, with some of the interpretations of minor details.

161 pages. 5 x 7½ inches. Zondervan Publishing House, Grand Rapids. \$1.00.

M.I.R.

A Changed Exchange Broker, by K. S. Lee.

A brief but intensely arresting account of the author's own life. Mr. Lee is now head of the China Christian Broadcasting Association. The story recounts incidents of a childhood spent in a pagan home in an out-of-the-way village in south China; how by and by the youth was shipped off to America, mastered English and completed high school in record time, followed by university training, and returned to Shanghai to begin life in "big business." Then God laid hold of him in a remarkable manner, changed the very heart of everything, and fashioned life anew for His own glory. Now he is literally a mouthpiece for the Lord. The ministry of his broadcasting station is unique.

72 pages. 5¼ x 7½ inches. Gospel Trumpet Company, Anderson, Ind. Cloth. 80 cents; paper, 40 cents.

W.H.H.†

The Christian Alternative to World Chaos, by Luman J. Shafer, Litt.D.

This book is an attempt to bring likely comfort to those who face the horrors of war. It is not clear as to how the author proposed to make effective his scheme. He fails to see the real commission of the Church as being that of a witness to the saving grace of God through the shed blood of the Lord Jesus Christ. To say that the cause of war is the abandonment of world view of brotherhood under fatherhood and sovereignty of God sounds well, but over against it should be the realization that there is no such thing as universal fatherhood of God, and that brotherhood is only reality among those who have been born again. The only way that peace can be made real is through the recognition on the part of the world of Jesus Christ the Prince of peace. The author says that the fate of civilization hangs on some solution of this world problem. Regardless of the truth or falsity of this position, it should be borne in mind that modern civilization is heathenish. It is, therefore, questionable as to the importance of saving civilization. The important thing is the salvation of the children of men rather than the salvation of civilization.

208 pages. 5 x 7½ inches. Round Table Press, New York. \$2.00.

P.B.F.

Interviews with God, by W. E. Schramm, D.D.

Here is a little book that is different. It is composed of 123 interviews, one to a page. Each interview starts out with, "I ask," following which is the question for the "interview." To illustrate, one question is, "Can I be saved by being good?" After this question are the words, "Thus saith the Lord," following which are several scriptural references answering the question. Then the third section of the interview is, "To which I respond," which introduces a prayer in accord with the question and the scriptural references. This plan is followed throughout.

127 pages. 4¼ x 7 inches. The Lutheran Book Concern, Columbus, Ohio. 60 cents.

E.S.M.

Seven New Testament Converts, by Wm. B. Riley, D.D., LL.D.

This is a sequel to Dr. Riley's recent volume, *Seven New Testament Soul-Winners*, and will be of special value in the promotion of evangelism in pulpit and pew.

In the conversion of a ruler, harlot, blind beggar, sorcerer, state treasurer, Roman centurion, and business woman, we have a variety of persons and occupations to suggest the distinctive approach of the modern worker.

†Dr. William H. Hoekman.

June, 1940

Have You Lost a Little One? READ "OF SUCH IS THE KINGDOM"

By Esther MacKay

This tender and heart-stirring account of a devoted mother's faith and triumphant victory over sorrow and death, in the home-going of her little son, will bring long-sought-for solace to every husband and wife who have lost loved ones. It is a remarkable testimony of glad submission to the will of God and the value of leading children to Christ.

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This book is adapted to the minister's use if he indulges in constant soul-winning, and to the layman who would either know the way himself or be occupied in showing it to others.

140 pages, 5 1/4 x 7 1/2 inches. Wm. B. Eerdmans Publishing Co., Grand Rapids. \$1.00. C.H.B.

After C. T. Studd, by Norman Grubb.

This is a sequel to Mr. Grubb's earlier book, C. T. Studd: Cricketer and Pioneer, and concerns the development of the World Evangelization Crusade, a faith mission, and the successor of the Heart of Africa Mission. This group has now extended its operations from several African fields to Latin America, India, and the borders of Tibet.

The book reveals intimate transactions of the principals with the divine Commissioner, who not only calls them, but supplies their needs, directs their activities, gives them fortitude in hardships and suffering, and grants them a commensurate reward. If read following a thoughtful perusal of the Acts of the Apostles, it will not strike the reader as new and strange, but rather as a continuation of that sublime record brought down to modern times; but if judged in the light of the unfaith of this generation, the story is truly amazing.

185 pages. 5 x 7 1/2 inches. Zondervan Publishing House, Grand Rapids. \$1.00. J.R.R.

A Compend of the Institutes of the Christian Religion, by John Calvin.

This book was edited by Dr. Hugh Thompson Kerr, Jr., professor of Louisville Presbyterian Theological Seminary. It will fill a real need, especially of ministers of the Reformed and Presbyterian churches. It makes available the essential viewpoints of John Calvin in such a compass as required by the busy pastor. In addition to furnishing the essentials of Calvinism, it provides a valuable index, which will enable one to readily refer to chapters and sections of the original Institutes of Calvin. It ought to be welcomed by the Christian public in this day when there is a revival of the doctrines of the Reformed faith.

228 pages. 6 x 9 inches. The Westminster Press, Philadelphia. \$2.50. P.B.F.

The Bible Economy of Plenty, by E. Tallmadge Root.

The author aims to make this book a message for the new age. The material presented is interesting and practical. It is to be recognized that the economic disasters are due to a departure from the teachings of the Word of God. It is not to be presumed that his applications are in every particular properly made, but are suggestive and helpful. However, the severe defect of the book is its teaching concerning the inspiration and integrity of the Bible.

While presenting the claims of the Bible, he acknowledges that at least some of the Scriptures are not given by inspiration of God. He cuts the nerve of his message by admitting that though the precepts may be excellent, they are not backed by the authority of God. If this serious defect be recognized, the book will be of some vital help in the enlightenment of the world.

198 pages. 5 1/2 x 7 1/2 inches. Harper & Brothers, New York. \$1.65. P.B.F.

And Pilate Said, by Frank Morison.

In this new and painstaking study by a gallant narrator, three typical phases of Pilate's official career come into critical review. They are his early association with Palestine while yet at Caesarea, where as governor of Judea he runs afoul of the prejudices of the people, but belatedly extricates himself from serious consequences. Next, we see him carrying to completion an engineering feat calling for sound administrative abilities. A *modus vivendi* with the high priest is implicit in the picture or the work could not have been done. Finally, the trial and crucifixion of Jesus of Nazareth. This episode is generally familiar, but new light gives it deeper significance, and on the whole an aspect more favorable to Pilate. The purpose of this examination in the author's view, "is to destroy some ancient prejudices and to reveal the procurator in a fresh and possibly more human light."

After studying the numerous histories of the first century and of the archaeology of Palestine, the author made a special trip to Palestine where he made a careful study of the ancient sites and recent excavations. "He has a remarkable power of reading their significance in relation to historical events, and of placing Pilate against the setting of his times." Through the lenses of his mind the Roman procurator is seen as an able and distinguished man, but without the courage of his convictions.

Illustrated by fifty-six photographs, five drawings, a bibliography and index, this work has distinctive apologetic value.

272 pages. 5 1/4 x 8 1/4 inches. Charles Scribner's Sons, New York. \$2.75. J.R.R.

The Way of Missionary Education, by Juliette Mather.

This is an excellent book on the technique of missionary education as it may be carried on in the young people's and junior organizations of the church. Since it was written primarily for the Southern Baptist Church, the names of the organizations mentioned will not be familiar to readers of other denominations. The book is full of very practical suggestions, based on actual experience, live illustrations from missionary life, and equally suggestive material showing how even the Juniors may be interested in mission work, both home and foreign, and how that interest may be turned to practical expression. The proper emphasis is placed upon the reality of conversion. The book should prove useful to many who are engaged in the work of missionary education or who are wondering how such may be inaugurated.

176 pages. 5 x 7 1/2 inches. Broadman Press, Nashville. 50 cents. T.S.S.

From a Bishop's Basket, edited by Herbert Lockyer, D.D.

Dr. Lockyer has undertaken the task of gathering twelve of the outstanding addresses of the late Bishop J. Taylor Smith and editing them for the general public. Some of these addresses will be of special interest to the American people because they were delivered by Bishop Smith during the D. L. Moody Centenary year, when he accompanied the group from the Moody Bible Institute in a tour of the largest cities of the United States.

Several million Americans heard the "Dove of Peace" which was broadcast from San Francisco on Armistice Day over a network of stations. The ten addresses are preceded by an intimate sketch of the author by Dr. Lockyer, in which interesting reminiscences of Bishop Smith in his American tour are brought to light. Six full-page illustrations of the bishop, in-

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cluding the colored frontpiece, are interspersed among the pages.

192 pages. 4 1/4 x 7 inches. Pickering and Inglis, London. \$1.75. C.H.B.

The Challenge of Jesus, by Hugh T. Kerr, D.D.

This is a series of thirty-one studies in the Gospel of John, which make a vital contribution to a series of popular sermons. The material is such that would stimulate thought and is true in sentiment. The author honors the Lord Jesus. It is a pleasure to commend this book to ministers who are seeking freshness in presentation of truths of the gospel.

192 pages. 5 x 8 inches. Fleming H. Revell Co., New York. \$1.50. P.B.F.

John Wesley as Editor and Author, by Thomas Walter Herbert.

This book is designated as No. 17 in Princeton Studies in English. The author reveals a fine enthusiasm and sympathy. The reader who has been schooled to think of Wesley only as the originator and organizer of Methodism, and whose knowledge of him has been limited to spiritual phases of his life and work, will here glimpse a man who was determined that the people called Methodists, poor and unlettered though they were, should become a reading people. Hence with prodigious and indefatigable labors he wrote original books and pamphlets, edited and rewrote existing histories and works of fiction, yes, even built a dictionary of the English language, of a sort, to promote intelligence among the common people. The eleven chapters of this grippingly interesting volume have thorough documentation through the Notes, which account for every quotation and reference offered. A rich and extensive bibliography of literature on and by John Wesley fills five pages, and a five page index concludes the matter. Wesley's purpose to build a library of one hundred books and booklets suited to the needs of the common reader found its later counterpart in the purpose of D. L. Moody to supply inexpensive booklets of gospel themes for the masses.

146 pages. 6 x 9 inches. Princeton University Press, Princeton. \$1.75. W.M.R.

The Collect for the Day, by Paul Zeller Strodach.

"For every Lord's Day, and for all the great and minor festivals and days, provision is made in the Church's use for an appointed prayer." This book is the special collection and arrangement of the prayers or Collects of the Western Church, as down through the centuries of the Church's life they have come into acceptance and use. "Study of these little prayers carries us through many lands and many centuries. Like the Liturgy of the Church, they come to us, not the work of one man, or even a group of men, but a rich treasury added to century after century." The author, out of his understanding and deep appreciation of liturgy, offers helpful and interesting comments on each of these prayers, explaining special significance and peculiar fitness of

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263 pages. 5 1/4 x 7 1/4 inches. United Luth-
eran Publication House, Philadelphia. \$2.00.
E.S.M.

The Glory of the Impossible, by
Albert D. Heiser, Ph.D.

There is something fluid about this book;
it runs its message into the conscience with
rising temperature. Everything about it is
appealing, even the type in which it is
set; and it is short so that it can be read
through in an evening. The spearhead back
of the message is a man who has spent
seventeen years among the riffraff of
black society—human derelicts—lepers, for
whom paganism and Mohammedanism has
no bread, but a stone. And here is a con-
vincing record of such salvaged men and
women, cleansed and glorified.
144 pages. 5 x 7 inches. Evangelical Pub-
lishers, Toronto. Paper, 30 cents. J.R.R.

The Glory of His Grace, by William
Hazer Wrighton.

Under the subtitle of "Norms of Bless-
ing," the author presents a series of twelve
devotional studies from Paul's letter to the
Ephesians. His work is really an expansion
of the thought there given, and this is
where its chief value lies. The thought is
always clear, and the style is smooth and
flowing—perhaps too conventional to be
provocative. The phrase or paragraph with
the incisive mastery of compulsion some-
how eludes the reader.
126 pages. 5 1/4 x 7 1/4 inches. Zondervan
Publishing House, Grand Rapids. \$1.00.
J.R.R.

Crossroads on Life's Highway, by
Clyde N. Parker.

This is a compilation of twelve sermons
by some leading Virginia Baptist preachers.
The book will be of interest and help to
those who are seeking for variety of
methods in presenting the gospel message.
Many fine illustrations will be found for
the presentation of different phases of
gospel truth. It is a pleasure to commend
this book to those seeking such help. How-
ever, it is to be regretted that more of these
prominent preachers do not more definitely
concern themselves with the exposition of
the Scriptures.
144 pages. 5 x 7 1/2 inches. Zondervan Pub-
lishing House, Grand Rapids. \$1.00. P.B.F.

The Seven Windows, by S. J. Reid,
D.D.

This is a choice book, written by a be-
loved minister of Christ, on the most sacred
theme—the meaning of the death of Christ
as expressed in the seven utterances that
fell from His lips as He hung on the cross.
Dr. Reid shows how the first three indicate
the three great branches of our Lord's
mediatorial work, and with the other four

added, they together sweep the whole
gamut of life. They are seven windows
which enable us to look into the inner
life of our Redeemer. We heartily recom-
mend this volume to our readers.

112 pages. 5 1/4 x 7 1/4 inches. Wm. B. Eerd-
mans Publishing Company, Grand Rapids.
\$1.00. M.I.R.

**Spiritual Lessons from Literary
Masters**, by Edwin L. Weaver.

The title happily expresses the message
of these vignettes, for in each the writer
has sought some outstanding lesson of life
or its illustration from the writing of the
twenty-one literary masters under review.
Here is authentic material upon which the
preacher may draw for the enrichment of
his sermons.

145 pages. 5 1/4 x 7 1/4 inches. Zondervan
Publishing House, Grand Rapids. \$1.00.
J.R.R.

A Man on the Run, by Douglas M.
White.

This book is composed of sermons on
biblical characters each of whom stands
as an example of a special characteristic
worthy of careful consideration and
emulation. Expository in nature, replete
with choice poetical selections and illustra-
tions, the lives of Jonah, David, Gideon,
Job, Moses, and Paul are made to pass in
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are heartwarming and challenging. The
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tains these words: "I was arrested in my
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being preached to, and, more than that,
I became conscious of the voice of the
Spirit speaking through the printed page."
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of each one who reads the book.
116 pages. 5 1/4 x 7 1/4 inches. Zondervan
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**Can We Expect a World-Wide Re-
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Revival fires burn in the heart of Paul
Rood whether he teaches in the classroom,
preaches to a great audience, or speaks to
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alive with that passion and the assurance
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and save the lost. The themes are care-
fully developed and full of illustrative
material, while at the same time warmly
spiritual.
154 pages. 5 x 7 1/2 inches. Zondervan Pub-
lishing House, Grand Rapids. \$1.00. H.L.L.

Tangled Threads, by Paul Brockhaus.

The historical background of this re-
ligious novel is contemporary with the life
of the apostle Peter. It begins in Ephesus
with an attractive Jewish maiden, and runs
the gamut of love with the son of the
silversmith who sells images of the temple
of Diana. Their religious beliefs separate
them, but through the arbitrament of time
and various vicissitudes they meet again.
Murder and its aftermath deeply affects
all the actors in the drama, but at last
suspicion is lifted from the father, but is
assumed by the lover, although he is in-
nocent of the crime. He escapes the penalty
of the law, death overtakes him, but he is
brought back to life by the apostle who
knows and loves him. The argument for
the authenticity of the Scripture narrative
of the resurrection of Christ is well done,
and convinces the principals. The story is
reasonable and pleasing.
189 pages. 5 1/4 x 7 1/4 inches. Zondervan
Publishing House, Grand Rapids. \$1.00.
J.R.R.

**The Gospel in the Hebrew Taber-
nacle, Priesthood, and Offerings**, by
H. S. Miller, M.A.

This book is intended for those who
have a mind and heart to seriously study
the Hebrew tabernacle, priesthood, and
offerings. The opening chapter is made up
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has a flare for outlining the books of the
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do much to make clear the plan and pur-

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dom of heaven and the kingdom of God,
but we have no hesitancy in recommend-
ing this book to those who want a scholarly
and thoroughly orthodox work on an im-
portant subject.
234 pages. 5 1/4 x 7 1/2 inches. Word-Bearer
Press, Houghton, N. Y. \$1.25. C.B.N.

**A Conservative Introduction to the
New Testament**, by Samuel A. Cart-
ledge, D.D.

This, as its title indicates, is a conserva-
tive introduction to the New Testament.
Its purpose as stated in the preface is to
make it possible for the student of the
Bible to read and study the New Testa-
ment more intelligently. It attempts to
give the answers to many of the ques-
tions that naturally present themselves to
thoughtful readers of the New Testament.
The preface further states that an attempt
is made to steer a middle course in the
presentation of the material at hand. This
statement is rather strange, since the rea-
soning by which the author's conclusions
are reached must be based upon facts.
Since all the conclusions must have a
factual basis it seems there can be no
middle course between fact and falsehood.
The evangelical faith has its foundation
on facts not theories. This criticism may
seem to be unnecessary, and yet it is im-
portant constantly to keep in mind that
orthodox Christianity is entirely based
upon facts. As to the content of the book,
it seems to be entirely on the side of the
evangelical faith. The only positive criti-
cism that the present reviewer would offer
is that part two, "Special Introduction,"
is at places too brief, especially when en-
deavoring to set forth the content and
message of the books of the New Testa-
ment.

236 pages, 5 x 7 1/2 inches. Zondervan Pub-
lishing House, Grand Rapids. \$1.50. P.B.F.

Enter Ye In, by J. Sidlow Baxter.

It is seldom that one sees a collection of
such great, forward, scriptural messages of
gospel invitation as are contained in this
book. The author states in his foreword
that these are some of the messages given



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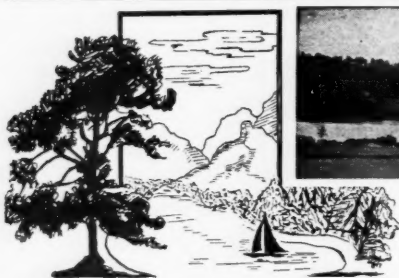
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during the past several years from the pulpit of the Charlotte Baptist Chapel, Edinburgh. As one reads them, he is convinced that their ministry must have been very fruitful. The truth is lovingly and clearly expressed, and the appeal is to the heart as well as to the intellect. Particularly helpful are the chapters, The Two Ways; Life, Victory, Certainty; and Light Burdens.

128 pages. 4 1/4 x 7 1/4 inches. Zondervan Publishing House, Grand Rapids. 50 cents. W.P.L.

An Observer in Palestine, by Winifred Lowe Fox.

Books on Palestine are popular these days and several excellent volumes have been produced. However, the author has viewed the Holy Land from a different viewpoint from others who have written of their travels. Mrs. Fox went into the homes of Palestine and remained long enough to get inside information that hotels and public places never provide. Her faculty for making friends opened doors at which ordinarily travelers would never knock. The author appears well acquainted with her Bible and we believe accepts its inspiration, but is a little unhappy about explaining some of the miracles, which may leave a question in the mind of some as to her faith in them. The human interest element so skillfully woven into every page will hold the reader's attention to the very end. Twenty-one rare photographs beautifully illustrate the thirty chapters, which are concluded with an Index.

253 pages, 6 x 8 1/2 inches, Fleming H. Revell Company, New York. \$2.50. C.H.B.

When God Stands Up, by Earl Cooley Sheridan, D.D.

Dr. Sheridan is pastor of the Curtis Baptist Church of Augusta, Ga. His church has long been the center of Bible conference activities, and his own ministry is marked by a strong evangelistic and Bible teaching emphasis. The messages contained in this book are the result of careful and prayerful thinking and preparation during a long and successful ministry.

131 pages. 5 1/4 x 7 1/2 inches. Zondervan Publishing House, Grand Rapids. \$1.00.

C.B.N.

Our Bible and the Ancient Manuscripts, by Sir Frederick Kenyon, G.B.C., K.C.B.

The former director of the British Museum and trustee of the London Museum has had access to more of the documents bearing on biblical sources than any living scholar. He has taken advantage of his rich field of information in perfecting a volume which has been a standard for more than forty years. The large discoveries in recent years of new biblical manuscripts and new material bearing on the history of the Bible, has made it necessary not only to enlarge, but to recast his work in order that the latest information might be available. Many of the new discoveries are marvelously filling in the gap between the date of the composition of the books of the New Testament and the great Vatican and Sinaitic codices of the fourth century. The fact that the results of modern research have established the authenticity and integrity of the text of the Bible as we now possess it, will make this voluminous work a valuable contribution to the library of every minister and Christian worker. It is unfortunate that the author mars his exquisite work by following modern critics in the authorship of the Pentateuch. There are thirty-two plate engravings, an appendix of notable various readings, and an index.

266 pages, 6 1/4 x 9 1/4 inches, Harper & Brothers, New York. \$3.00. C.H.B.

From Cana to Calvary, by Harry Rimmer, D.D.

The author is a gifted and able speaker and writer, whether in the field of scientific research, dealing with the problems of young people, or in Bible teaching, but he is at his best when preaching the gospel. In these five messages leading up to the challenge of the Cross at Calvary, Dr. Rimmer gives all his inimitable forcefulness of thought and word to leading men to Christ.

136 pages. 5 x 7 1/2 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$1.00. H.L.L.

Mediterranean Missions, 1808-1870, by George H. Scherer.

This record brackets the early period of Mediterranean gospel penetration, embracing sixty-two years of various missionary agencies, representing European, British, and American societies, but particularly that of the American board.

It discusses the early political background; the struggle for freedom of conscience; the Druze-Maronite wars and the call for relief which they created; the Druze, Hasbeiya, and later mass movements toward Protestantism, with regret that missionary forces were not strong enough to capitalize the opportunities. Education, literary, and publication work ran the gamut of a checkered progress. The translation of the Bible into classical Arabic was a notable achievement. The mission force and the field, and the aim and objective of the mission are subjects which come in for discriminating analysis. Moreover, a classified bibliography and a detailed chronology give added value.

81 pages. 8 1/2 x 11 inches. Bible Lands Union for Christian Education, Beyrouth, Liban, Syria. \$1.00. J.R.R.

Papuan Journeys, by H. L. Hurst.

The secretary to the London Missionary Society for Australia, New Zealand, and Papua, visited the ten mission stations of the society three years ago, and this book is the fruit of his observation during the tour. It is written in a jocular style and carries a rich flavor of the author's personality. He gives vistas of sea-girt island beauty, intimate glimpses of the Papuan people, and what appears to be a well-considered estimate of the value of missionary work among them. If he is apologetic at times, you feel, in spite of many vicissitudes, that the feet of the native Christians are firmly planted on the highway of progress.

168 pages. 5 x 7 1/2 inches. Angus & Robertson, Ltd., Sydney and London. \$1.25. J.R.R.

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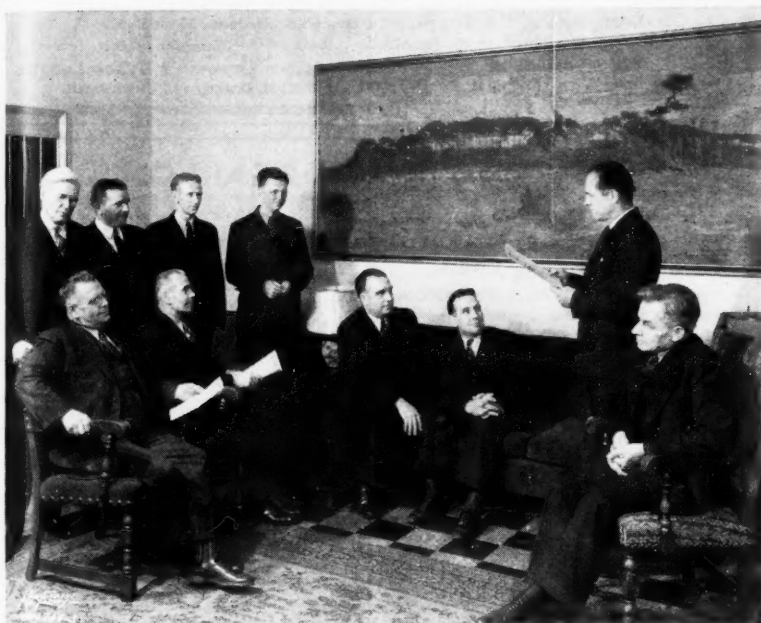
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Eleven denominations were represented in the Postgraduate School for Preachers

POSTGRADUATE SCHOOL FOR PREACHERS

This new venture in postgraduate work attracted 43 preachers from 14 states and Canada, who represented 11 denominations. The dates were Mar. 26-Apr. 12.

Dr. Wilbur M. Smith, Institute instructor in English Bible, emphasized the primary place of the supernatural in the Christian faith. He gave special attention to the denial of the supernatural in modern thought, and made a study of the evidences for the supernatural in the New Testament.

Dr. Carl Armerding, special instructor and noted expository Bible teacher, in his course in expository preaching suggested means of discovering sermonic material. His instruction revealed the beauties of biblical structure and development. Short studies were made in the Epistles, Gospels, Psalms and other poetical books, and means of developing both doctrinal and devotional messages were discussed.

Dr. Max I. Reich, Director of the Institute Jewish Missions Course, presented a study of the prophetic element in the Old Testament revelation. He traced the

This department provides items of personal and general news of special interest to all former Institute students. Hearty and prayerful co-operation will be greatly appreciated. Please send news items promptly, written legibly, with full name and address, indicating year of graduation or last year of attendance at the Institute, to the office of the Alumni Association, or to the editor of this department of the MONTHLY. Kodak pictures can occasionally be used.

Messianic hope through the pre-Christian scriptures, showing the harmonious relationship of Jewish history, legislation, institutions, and predictions. The subject was related to the current increasing signs of a Jewish awakening.

Kenneth S. Wuest, Institute instructor in New Testament Greek, presented an exegetical study of I Peter in a fresh translation, together with a treatment of all important Greek words. The book was taught in a way to meet the needs of pastors who do not know Greek, as well as those who do. He dealt with the eighteen expository units into which the book is cast.

Already nineteen of the participating preachers have written their appreciation. This tribute comes to its sharpest focus, perhaps, in the testimony of an educationist and minister of the United Church of Canada, from whose gracious letter we quote:

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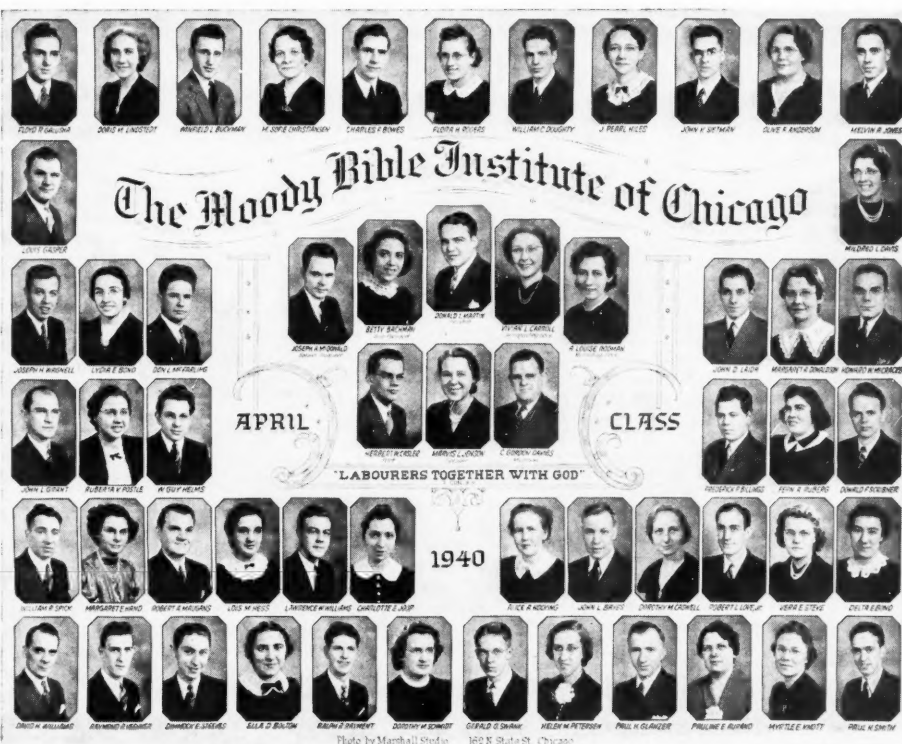


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presented such rich material, together with such choice methods of presentation of biblical truth, and by such a winsome and convincing group of internationally famous Christian educators."

The fellowship supper tendered by the faculty at the close of the course was a happy occasion. In the President's absence, the Dean voiced the Institute's gratification over the blessing which the visiting pastors brought with them.

Plans are in process to repeat the Post-graduate School for Preachers in the spring. Should the demand for this special instruction justify an earlier date, the school will be held during the fall or winter months.

WINTER TERM GRADUATION

Morning: Class Day Exercises

Class exercises, which were broadcast over station W-M-B-I, began in Torrey-Gray Auditorium at 10:30 Thursday morning, April 18. Seated on the platform were the class officers: president, Donald I. Martin (Pa.); vice-president, Betty Bachman (Md.); recording secretary, Louise Rodman (Wash.); corresponding secretary, Vivian L. Carroll (Ore.); treasurer, Joseph A. McDonald (Wash.).

I Corinthians 3:8-11, at the heart of which is the noble conception that we are "laborers together with God," was read by John K. Seitzman (Ohio), the devotional chairman, who also invoked divine blessing.

This reverent tribute set the key for the address by Marvis L. Jensen (Wis.), representing the women of the class, whose subject was taken from the class motto, "Laborers Together with God." Miss Jensen's presence created a receptive atmosphere. She spoke with the constraint of her message to be sure, but also without restraint of spirit, so well had she assimilated her material. Her manner, voice and gestures all reflected the ebb and flow of her thought, which swept the range of biblical, church and missionary history. "If Moses, the apostles, Luther and Hudson Taylor had not come into God's plan for the ages," she asked trenchantly, "would it have made no difference to the world?" She reflected that God constantly uses new, fresh lives, and so in view of all that He can do for them and through them, she said the members of the class were ready to go forward to dare and do, and suffer under the wise and loving direction of His will.

Joseph A. McDonald, representing the men of the class, made David's question his own, "Is There Not a Cause?" (I Sam. 17:29). Goliath's challenge was David's cause. Rembrandt and Pasteur had a cause; each saw in humanity's need a call for the application of his own peculiar devotion, one to art and the other to chemistry. "But," said he, "we own a mightier cause and a higher need. To know the nature of sin and understand the remedy carries with it a solemn obligation to apply it. This is our cause."

Musical numbers were contributed by a mixed octet composed of Vera E. Steve (Mich.), Lois M. Hess (Ill.), Margaret E. Hand (Ill.), Vivian L. Carroll, Robert

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The class picture was presented by the president of the class and accepted by Dr. Harold L. Lundquist, Dean of the Educational Division, with grateful acknowledgment. The latter also read congratulatory telegrams from Robert and Alma Young, the president (and his wife) of the class of December, 1939; Elinor Stafford Millar, the warm friend of all Institute students; Myrtice Holbrook, who but for serious illness would have graduated with the present class; and Elden R. Farrar, evangelist, president of April, 1925, class.

Evening—Graduation Exercises

The graduation exercises were held in Torrey-Gray Auditorium, the large hall being filled to capacity. Although Dr. Houghton, who was conducting Bible conferences in the East, expected to be present, he found all planes grounded at the Philadelphia airport on the morning of his departure for Chicago. Therefore, in the absence of the President, the Dean

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presided at the evening session. Dr. William H. Hockman, Director of the Missionary Course, read a portion of Scripture, and John R. Riebe, of the faculty, offered prayer. The Auditorium Choir, under the direction of Talmage J. Bitikof, sang the anthem, "Glory and Honor and Laud," by Charles Wood.

Rev. Isaac Page, D.D., district secretary of the China Inland Mission, was commencement speaker. Many Institute-trained men and women have found their orbit of service in China under the direction of the society which he represents. With his bubbling humor, Dr. Page at once put his audience at ease, and they were soon *en rapport* with the speaker as he considered with them the injunction which stems from Titus 2:10: "Adorn the doctrine of God our Saviour in all things." It was a fitting theme, and the second chapter of Titus, which had been read earlier in the evening by Dr. Hockman, afforded Dr. Page ample opportunity to exploit some of these "things." This he did in his characteristic way, running the emotional gamut from impressive gravity to the no less serious outburst of the human spirit in absurd or pathetic application. The intellectual content was high, but the vehicle, though a part of our common life and speech, was rich, fluent, natural, and utterly friendly.

Thomas S. Smith, Vice-President of the Board of Trustees, in the absence of Henry P. Crowell, President of the Board, awarded diplomas to fifty-seven graduates, and gave a helpful word of warm Christian counsel.

The names of the graduates follow:
GENERAL COURSE: Pauline Edith Auran, Ella Dorothy Bolton, Delta Elizabeth Bond, Dorothy May Caswell, Marie Sofie Christiansen, Mildred Lillian Davis, Margaret Althea Donaldson, Margaret Eleanor Hand, Lois Mabel Hess, Alice Ardath Hocking, Charlotte Elizabeth Joop, Myrtle Ethel Knott, Ruberta Vivian Postle, Albertine Louise Rodman, Fern Arvesta Ruberg, Vera Eleanore Steve, John Leonard Bayes, Frederick Perry Billings, C. Gordon Davies, Floyd Raymond Galusha, Louis Gasper, Paul Hofer Glanzer, John Loyd Grant, William Guy Helms, Melvin Alva Jones, John David Laida, Robert Lyman Love, Jr., Howard William McCracken, Don Levi McFarling, Robert Augustus Maugans, Ralph R. Rayment, Paul Howard Smith, William Russell Spick, Dimmock Ernest Steeves, David Harold Williams, Lawrence Woolaston Williams.

CHRISTIAN EDUCATION COURSE: Olive Alfreda Anderson, Lydia Ellen Bond, Helen Marie Petersen, Dorothy Marie Schmidt.

JEWISH MISSION COURSE: Joseph Andrew McDonald.

MISSIONARY COURSE: Betty Bachman, Vivian Leone Carroll, Jennie Pearl Hiles, Marvis Lorraine Jensen, Doris Marie Lindstedt, Flora Helen Rogers, Charles Francis Bowes, Winfield Lawrence Buckman, Herbert William Casler, William Christian Doughty, Donald Ira Martin, Donald Frederick Scribner, John Keller Sietman, Gerald Oscar Swank, Raymond Ralph Veenker, Joseph Henry Wannell.

Students completing courses in the Correspondence School November 20, 1939, to March 1, 1940, total 596. These students represent thirty-eight states of the Union, four provinces of Canada, and the following countries: Africa, British West Indies, China, France, Holland, India, Ireland, Philippine Islands and South America.

Radio School of the Bible certificates issued, 92.

RECENT SPECIAL SPEAKERS

Dr. Carl Armerding, Bible teacher, Windsor, Ont., Can.; Addison C. Raws, American Keswick, Keswick, N. J.; Dr. William L. Pettingill, Bible teacher, Wilmington, Del.; Dr. A. L. Lathem, Summer Bible School Association, Chester, Pa.; H. M. Skinner, manager, Maranatha Bible Conference, Muskegon, Mich., and Mrs. Skinner; B. M. Nottage, evangelist, Detroit, Mich.; J. C. Meltzer, Christian and Missionary Alliance, Borneo; Josephine Patterson, secretary, American Council, Ramabai Mukti Mission, India; Gadre Krishnabai, native of India.

FACULTY AND STAFF ENGAGEMENTS

Dr. Will H. Houghton, June 2, Christian Business Men's Committee, Hibbing, Minn.; June 22, 23, the Gideons Anniversary, Toronto, Ont., Can.; June 26-28, Bible Fellowship, Detroit, Mich.; June 30, tent meetings, Ravenswood Baptist Church, Chicago, Ill.

Clarence H. Benson, June 3, First Baptist Church, Pontiac, Mich.

Dr. Max I. Reich, June 2-7, Hebrew Christian Alliance, St. Louis, Mo.; June 23-25, Western Pennsylvania Bible Conference, Slippery Rock, Pa.

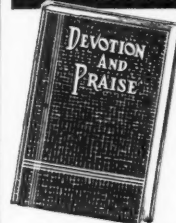
STUDENTS OF OTHER DAYS

Upon the retirement of Dr. Curtis Lee Laws in January, Dr. John W. Bradbury '14, was unanimously chosen to succeed him as editor of the *Watchman-Examiner*, the great conservative news-medium for Northern Baptists.

L. E. Olson '26, is the energetic and successful pastor of Tabernacle Baptist Church, Milwaukee, Wis. This large downtown church has had a continuous history of fifty years, and its present membership is at its peak, not only in numbers, but also in fruitful missionary extension and soul-saving emphasis. Mr. Olson was chairman of registration at the 1938 Northern Baptist Convention. He has served the Milwaukee Ministerial Association as president, and as a member of the Milwaukee Council of Churches, moderator of the Milwaukee Baptist Association, and is a member of the Wisconsin Baptist State Convention Board of Managers.

Arthur P. Sengpiel '23, took the First Baptist Church of McCook, Neb., in the fall of 1938, at a time when many of the members thought it would have to be closed. By a balanced program of evangelism, Christian education, stewardship, reorganization, and pastoral visitation, the church paid its old debts, restored its standing in the community, gave largely to missions, received thirty-four new members, and entered into a new era of

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William J. Fox '19, pastor of Galilee Baptist Church, Chicago, has published his latest tract entitled, "The Sin We're Afraid to Mention," on scriptural giving; address 2011 Wellington Avenue, Chicago, Ill.

Richard V. Clearwaters '24, pastor of Calvary Baptist Church, Cedar Rapids, Iowa, is looking forward to a new building, toward which \$8,000 is already in hand.

Harriet Olson '37, is pastor's assistant in the First Independent Church, Nashville, Tenn., and also city and state director of child evangelism. Any Moody graduate interested in furthering such work either in Nashville or anywhere in Tennessee, should communicate with Miss Olson, 1200 Greenfield Avenue, of that city.

Harriet Linendoll '25, is the new Bible teacher at South Mountain Institute, Nebo, S.C.

BORN

To Herbert A. Farrar '32, and Mrs. Farrar '36, a daughter, Lorraine LaDee, Mar. 2, at Grand Rapids, Mich.

To Dr. P. B. Miller, and Mrs. Miller (Helen Sheffit '34), a daughter, Blanche Esther, Mar. 21, at Allentown, Pa.

To J. Herbert Kane '35, and Mrs. Kane '35, a son, Douglas Nelson, Feb. 12, at Fowyang, China.

To Harold A. Smith '36, and Mrs. Smith (Marian Elizabeth Baldwin '35), a daughter, Doris Helen, Apr. 16, at Bunker Hill, Ind.

To Robert J. Bulkley '33, and Mrs. Bulkley (Pansy Utley '32), a daughter, Patty Fawn, Apr. 9, at Chicago, Ill.

To John Linquist '36, and Mrs. Linquist (Marguerite Green '37), a son, Donald Eugene, Mar. 4, at Rethi, Belgian Congo, Africa.

To Clarence W. Johnson '33, and Mrs. Johnson (Florence E. Southwick '37), a son, David Lloyd, Feb. 13, at Littlefork, Minn.

MARRIED

Raymond L. Hill, '30, and Jeanie Marian Osterhout '37, Mar. 24, at Binghamton, N.Y.

Cornelius C. Keur, Jr., '39, and Elizabeth Ferne Pennington '39, Apr. 16, at Waterloo, Iowa.

Cecil C. Latta '36, and Marjorie Wagner, July 30, 1939, at Garden Grove, Iowa.

Parker Erickson and Laura Murrell '36, Mar. 31, at Princeton, Ill.

John Michael Rowe '38, and Ruby Powell, Jan. 27, at Chicago, Ill.

Elliott Lindblad '38, and Beatrice Larson, Jan. 18, at Racine, Wis.

Robert M. Arthur '34, and Mildred Mae McDole '39, Apr. 20, at Des Moines, Iowa.

DIED

Harriet Olvord '91, for seventeen years pastor of Brick Methodist Church, Ontario, N.Y., died Mar. 16, at the age of eighty-four. She was a friend of D. L. Moody and a former evangelist with Billy Sunday.

Walter W. Mowle '94, died on Nov. 27, 1939, at Boscombe, England.

Classified Advertisements

Advertisements under this heading 5 cents a word. Minimum, \$1.00. Copy due first of month preceding date of issue.

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Radio Broadcasting II Class, Wendell P. Loveless, Teacher

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MONTHLY PROGRAM OF STATION W-M-B-I Daylight Saving Time

Sundays, June 2, 9, 16, 23, 30

11:00 A.M.—Grace Notes
11:15 A.M.—Morning Meditation
11:30 A.M.—Sanctuary
11:45 A.M.—Moody Church
12:30 P.M.—Organ Recital
1:00 P.M.—Missionary Echoes
1:15 P.M.—Melody and Message
1:30 P.M.—Guest Musical Program
2:00 P.M.—Round Table
2:15 P.M.—Unison Choir

Mondays, June 3, 10, 17, 24, 31

7:00 A.M.—Morning Worship
10:30 A.M.—Shut-In Program
12:00 M.—Midday Hour
3:00 P.M.—Bible Study
3:30 P.M.—Songs of the Gospel
4:00 P.M.—The Gospel in Print
4:40 P.M.—Organ Melodies
4:15 P.M.—Facts About the Bible
4:30 P.M.—Wonderful Words
4:45 P.M.—Message
5:00 P.M.—Child Evangelism Fellowship
5:15 P.M.—String Ensemble
5:30 P.M.—Decision Time
5:45 P.M.—Melody Moments
6:00 P.M.—Headlines and Highlights
6:15 P.M.—Evensong
6:30 P.M.—Sketch in Monologue
6:45 P.M.—Novachord and Piano
7:00 P.M.—Question Hour
7:30 P.M.—Sunset Songs

Tuesdays, June 4, 11, 18, 25

7:00 A.M.—Morning Worship
10:30 A.M.—Radio Sketches with Song
11:30 A.M.—Continued Story Reading
12:00 M.—Midday Hour
3:00 P.M.—Sunday School Lesson
3:30 P.M.—Keyboard Harmonies
3:45 P.M.—Golden Nuggets
4:00 P.M.—Hymns from the Chapel
4:15 P.M.—Tract League
4:30 P.M.—Foreign Language

Wednesdays, June 5, 12, 19, 26

7:00 A.M.—Morning Worship
10:30 A.M.—Home Hour
11:10 A.M.—Chorus Time
11:30 A.M.—Continued Story Reading
12:00 M.—Midday Hour
3:00 P.M.—Radio School of the Bible
3:30 P.M.—Hymns You Love to Sing
3:45 P.M.—Question Hour
4:15 P.M.—Light for Weary Hearts
4:45 P.M.—Storytime for Boys and Girls
5:15 P.M.—String Ensemble
5:30 P.M.—Glory Moments
5:45 P.M.—Musings at Twilight
6:00 P.M.—Headlines and Highlights
6:15 P.M.—Evensong
6:30 P.M.—Open Air Meeting
7:00 P.M.—Tract League
7:15 P.M.—Trumpeters
7:30 P.M.—Sacred Varieties
8:00 P.M.—Message
8:15 P.M.—Sunset Music

Thursdays, June 6, 13, 20, 27

7:00 A.M.—Morning Worship
10:30 A.M.—Music Faculty Program
10:45 A.M.—Echoes from the Mission Fields
11:15 A.M.—Missionary Music
11:30 A.M.—Continued Story Reading
12:00 M.—Midday Hour
3:00 P.M.—Radio School of the Bible
3:30 P.M.—Birthday Program
4:30 P.M.—Scandinavian Period

Fridays, June 7, 14, 21, 28

7:00 A.M.—Morning Worship
10:30 A.M.—Pastor's Hour
11:00 A.M.—Friday Morning Songsters
11:30 A.M.—Continued Story Reading
12:00 M.—Midday Hour
3:00 P.M.—Radio School of the Bible
3:30 P.M.—Institute Students on the Air
4:00 P.M.—Dean's Quarter Hour
4:15 P.M.—Devotional Music
4:30 P.M.—Hebrew Christian Broadcast
4:45 P.M.—Novachord
5:00 P.M.—Trophies of Grace
5:15 P.M.—String Ensemble
5:30 P.M.—Tell Me the Story of Jesus
5:45 P.M.—Hymns from the Chapel
6:00 P.M.—Headlines and Highlights
6:15 P.M.—Evensong
6:30 P.M.—Evening School
7:00 P.M.—Sunday School Lesson
7:30 P.M.—"Dr. Quiz"
8:00 P.M.—Sunset Songs
2:00 A.M.—"Midnight Hour"

Saturdays, June 1, 8, 15, 22, 29

7:00 A.M.—Morning Worship
10:30 A.M.—K.Y.B. Club
11:15 A.M.—Teen-age Bible Study
11:30 A.M.—Church School Period
12:00 M.—Young People's Hour
3:00 P.M.—Bible Study
3:30 P.M.—Strings and Voices
4:00 P.M.—Saturday Stories
4:15 P.M.—Novachord
4:30 P.M.—Foreign Language Period



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